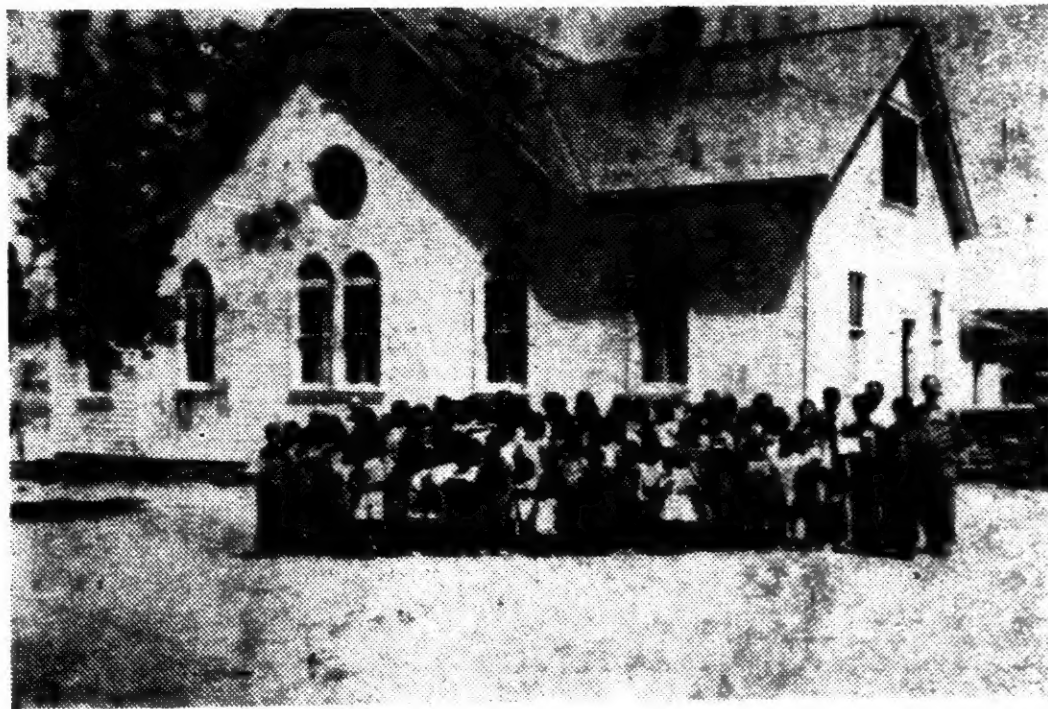


Year Book
Of The
General Conference
Of The
Mennonite Church of North America
1943



The New Mission Church At Oraibi, Arizona

Published by The Board of Publication of the General Conference

Distributing Agency

Mennonite Publication Office
Newton, Kansas

49th Year

Printed in the U.S.A.

Unser Neues Deutsches Gesangbuch

Viel Freude löst es ein, daß das langersehnte neue „Gesangbuch“ endlich nicht nur fertig ist, sondern daß es in den Gemeinden so allgemein Anklang findet. Es war ein Glaubenswerk, und der Herr hat seinen Segen dazu gegeben. Hier einige Zeugnisse:

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YEAR BOOK 1943

of the

General Conference of the Mennonite Church of North America

Issued by the

MENNONITE PUBLICATION OFFICE

Newton, Kansas

Preface

Another year has passed. Again the Year Book is bringing its message of Conference activities and other events of interest to the constituency. It has been a year of fateful events, but also a year of acts of faith on the part of God's children. It has been a time of testing for our church.

This Year Book goes forth with its message of Conference activities to say: "Your labor in the Lord has not been in vain." Labor in the Lord can never be in vain; it is a labor of faith. It has its beginning and end, its motive and purpose in Him who said: "Seek ye first the Kingdom of God and His righteousness," and "I have come that they might have life and have it more abundantly."

"The righteous shall live by faith," is as true today as it ever was. The work of the church is the outgrowth of faith. Through faith the message is preached. Through faith the individual accepts Christ as Saviour. Through faith those saved organize fellowships for spiritual nurture and growth. Through faith churches unite into conferences for more effective work for the Lord. It is faith that leads to educational programs and the estab-

lishment of institutions of learning. It is faith that carries the gospel message thru mission work to the ends of the earth. Faith is back of the establishment of hospitals. Faith also prompts to reach out a helping hand to those who hunger and freeze and wander about homeless.

It is faith that finds ways of constructive service in wartime. Again it is faith that gives courage and strength to "have nothing to do with the unfruitful works of darkness but rather reproves them" thru a life devoted to Christ's way of living. It is faith that enables us to give up everything temporal and material for Christ's sake and to walk humbly and happy with God.

Faith sees God when all about is dark. Faith seeks the City not made with hands, whose builder and maker is God. Therefore faith has and does overcome the world. Nothing else can. May this faith ever more become the dominating force of our Conference and all its members, yes of all Christendom, to the glory of God and for the salvation of mankind.

Gerhard Friesen, Editor.

"OFF YEARS"?

There should be no "off years" in the Church of Jesus Christ. Since the General Conference met in 1941 and sessions usually are held triennially, 1942 and 1943 are interim years; in political jargon they would be termed "off years". In the Church such years would but be indicative of a "bumper crop" for Satan.

The admonition of Paul to Timothy holds every year: "I charge thee in the sight of God, and of Jesus Christ, who shall judge the living and the dead, and by his appearing and his

kingdom: preach the word: be urgent in season, out of season: reprove, rebuke, exhort, with all longsuffering and teaching. . ."

But these are times of "itching ears." The Church of Christ is experiencing on a large scale what Paul lamented: The Demases are forsaking and betraying it, "having loved this present world." And the Lord is asking us today as he asked his disciples: "Would ye also go away?"

May we with contrite heart and simple faith

be able to say with Peter: "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God."

Others will tell of problems facing them and our Conference, and of the work done by our boards and committees. All are affected by the global bloody struggle with which humanity today is cursed because of global sin and callous indifference to the voice and pleadings of the Holy One of God.

Let us humbly seek forgiveness and pardon for our shortcomings, and pledge anew our allegiance to him who died on the cross, so that all who believe on him should have everlasting life. And may our prayer be that of Frederick Fleming:

Lord of our life, and God of our salvation:
Star of our night, and Hope of every nation,

Hear and receive Thy Church's supplication,
Lord God Almighty.

Lord, Thou canst help when earthly armor
faileth:

Lord, Thou canst save when deadly sin as-
saileth.

Lord, o'er Thy Rock nor death nor hell pre-
vaileth:

Grant us Thy peace, Lord;

Peace in our hearts, our evil thoughts as-
suaging;

Peace in Thy Church, where brothers are
engaging;

Peace, when the world its busy war is waging:
Calm Thy foes' raging.

C. E. Krehbiel,
Conference president.

Let us look to Jesus the author and finisher
of our faith. Heb. 12:3.

FROM OUR SECRETARY

"Not everyone that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven." Matthew 7:21.

One of the best tests of everything is how it will appear in the moment of death, in the morning of the resurrection, and at the day of judgment. Today we are serving in many capacities in our different communities. Our General Conference work has many avenues of service. When we think of the work of the officers, the Executive Committee, the different Boards, and other essential committees, a great deal of work can be done for the Master.

In the light of the above words spoken by Jesus himself, let us consider our work.

1. Who are they? They made an open profession. They said "Lord, Lord" perhaps in their private as well as public prayers and testimonies. They undertook Christian service, and that of a high class. They taught people how to live right, did away with evil, and did many wonderful works. "Many will say unto me that day, 'Lord, Lord, have we not prophesied (taught) in thy name, and in thy name have cast out devils, and in thy name have done many wonderful works?'" They had remarkable success, and are not disputed in their claims. They were also not-

ed for their practical energy; for they helped the needy, cast out the evil, healed the sick of body and mind. They were recognized by society as Christians and thus deemed themselves as such. They were diligently orthodox and did everything in the name of Christ, but He did not send them. They only made use of His name.

2. They kept it up for a long time. They were not silenced by men, not easily discouraged, yet all their life they lived a sham religion. It is easy enough to assume the character and manner of a Christian but to live the Christian life is a different matter. They were not openly disowned by the Lord during this life. He does not disown them now but in "that day." On that day our works shall be made manifest. Then we shall give account for everything we did in our body. How will it be? Shall we be accepted or disowned? Here in this life the Lord gives us grace to make sure of Heaven, to make sure that we are children of God, but in that day it will be too late!

3. The Confessions. Note the confession of the disowned. "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works."

Note the confession of the Lord: "I never knew you." Not, I once knew you, but I cannot own you now. I never knew you. I never knew you as penitents, as humble believers, as supplicants for pardon, as true followers. I knew about you and that you professed great things, but you had no acquaintance with me. Had I once known you I would never have forgotten you. Therefore "Depart from me."

The world today needs definite, unwavering

testimonies of faith in Christ, expressed in helping hands in unnumbered emergencies. Demands for Christian devotion, service; and sacrifice in His name are every increasing. Let us be humble as Mennonite people. Let us strive by God's grace to get away from self so that our denomination may survive this terrible crisis. Let us do "the will of our Father which is in Heaven."

Rev. Phil. A. Wedel
General Conference Secretary.

OUR FOREIGN MISSION WORK

P. H. Richert

STATISTICAL SUMMARY (1941)

(Since the reports from China for 1941 are missing, except what Bro. Brown reports about 70 baptisms, the figures for 1940 are given.)

	America	India	China	Total
Native helpers -----	10	219	125	354
Organized churches --	9	23	25	57
Baptized in 1941 ----	11	433	70	514
	(in 15 mos.)			
Living Members -----	670	2393	2300	5363
S. Schools -----	12	33	35	80
S. S. Enrollment -----	679	1838	1224	3741
Day School pupils ----		1023	1274	2297
Main stations -----	9	6	3	18
Outstations -----	5	38	35	78
Hospitals -----		2	1	3
Registered treatments		17,720	29,846	47,566
(many not registered)				
Inpatients -----		2,194	1,276	2,470
Collections -----	\$225.02	1,852.00	3445.00	5522.02
Lepers -----		569		
Sq. Miles -----	6000(?)	8000	4500	18500
Population -----	4000	945,000	2,220,975	3,169,975
Valuation -----	\$40,655	161,650	153,300	355,555

"The word of God is not bound." II. Tim. 2:9.

That is still the bright side of this dark hour. Even in China, where our workers are interned, and cannot do mission work, the word of God is not bound. Yesterday a letter came from Bro. and Sister Brown in China, with a U.S. stamp, evidently through the Red Cross) in which he says:

"How glad and thankful we are, that it has become our lot in these trying days to be witnesses for Christ in the very midst of turmoil. The dear Lord has kept us here for a very specific work. To the human eye it seems that the work is now about completed, but who dare to be judge? We are entirely surrendered to God, *staying or going*, both can be accepted with thankful hearts. In fact, as He leads so we will do. The organization is much farther than it was a year ago. However there still are many problems to solve. The leaders often come to us with them. We ad-

vise them, and pray over each problem, and we pray for each person involved. It is glorious to be right on the spot and share the burdens!

"We now have full liberty inside the city. Everybody is kind to us. Our treatment is exemplary. It must be the prayers of the home constituency that find a marvelous answer here on the mission field. The Lord be praised for His goodness. We are still provided for a year or even for a longer time.

"Some 70 people have been baptized by the Chinese pastors. A number of salaried workers have volunteered for free service. The Hospital and the school in the East suburbs continue work on a small scale. The Bible school has closed, but the graduating class was not dropped but tutored on and graduated."

Prayerfully yours,

H. J. & Maria Brown

In India also the work progresses uninterrupted, and baptisms take place frequently, although the working staff is much reduced, down to 17. (433 baptisms in 15 mos.) But the furloughed missionaries are all busy at home, of whom five are not now on our salary list, temporarily. In America also the work goes on uninterrupted, and a young mission candidate is planning to enter the Cheyenne mission field next summer by studying the language.

From the Philippines we still have no definite word about our six workers. The nearest we have is the recent report that students and teachers of the Brent School in Baguio "are believed to be interned with others, total 150, between Camp John Hay and the Country Club, and that this community is known as

Camp Cummings." Our workers were in Baguio studying language, when the Japanese came.

In regard to our attempt to join up with the Mennonite Congo Inland Mission, we can only report that our Board and theirs have begun to get in touch with each other by a representative of one Board visiting the sessions of the other. May the Lord continue to bless all efforts to enter open doors.

O Divine Master, grant that I may not so much seek

To be consoled as to console;

To be understood as to understand;

To be loved as to love, for

It is in giving that we receive;

It is in pardon that we are pardoned;

It is in dying that we are born to Eternal Life.

—St. Francis of Assisi.

OUR HOME MISSION WORK OF THE GENERAL CONFERENCE

A. J. Neuenschwander, Secretary

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God". I Peter 4:10.

As we review the work in Home Mission fields, we find that the verse above has found expression in ever so many ways among our people. The workers and missionaries have been faithfully giving out the Word they received. Not only during the Easter season, but constantly reports came in that this church or that one has received new converts into the fellowship. The Board has noted a splendid response in another way. Frequently when Canadian congregations needed to erect churches, they borrowed money from the Building Fund. During the past year these congregations have manifested a noble spirit in their great efforts that were made, and many of the loans have been repaid.

Early in the year the Board made arrangements with Rev. J. J. Esau, blind Evangelist, Bluffton, Ohio to make extended visits to contact churches in Canada with his wholesome evangelistic messages. Brother Esau visited all the churches in Ontario and incidentally was the first man to bring the scattered Mennonites in Toronto together into a

unit. He also visited the churches in Manitoba and assisted in the Retreat at Rosthern, Saskatchewan. His efforts brought much inspiration and challenge to many, and from the numerous responses received, the Lord's benediction rested on this effort. Requests have already come to the Board that Rev. Esau be engaged to visit all the churches in the Western Provinces next summer. Plans are made that this be done.

The spirit of evangelism is maintaining a wholesome place in our church life. We need to be revived to greater zeal and deeper consecration. There are still many that need to be won for Christ. Write to the Secretary of the Committee on Evangelism, for any help they may give you in your particular problem. The Committee is prepared to suggest available speakers to conduct your meetings. Have you read the Handbook on Evangelism: "Other Sheep I Have?" If not, ask the Committee for a copy.

In their effort to be good stewards of the gifts of God, Grace Mennonite Church, Dallas, Oregon decided to become completely self-supporting. Rev. Homer Leisy is Pastor. We praise the Lord for this step and pray for them His continued guidance and blessing.

PEACE COMMITTEE ACTIVITIES

Since most of the world has now entered the war on one side or another, including our own nation, the technical duties of our committee have somewhat changed. But now, more than ever, is there an urgent demand for an active peace committee in every Mennonite constit-

uency.

There has been an imperative need in each Mennonite group that its people are kept thoroughly informed of the Civilian Public Service Program as it has been developing under the guidance of the Mennonite Central Committee.

It is very important that all of our people have as clear an understanding as possible of the positive witness we are trying to give the world through the C.P.S. Camp program against war, and for the Jesus way of life. The clearer the grasp of this among our people and the fuller the realization of the needs and the sacrifices necessary for the promotion of such a witness, the greater harmony and unity of purpose there will be among all the Mennonite constituencies in achieving this end.

To make this possible is not an easy task in these days when the heat of war is turned on. Most of this work thus far has been done by letters to the pastors of our churches, and the writing of articles for our church papers. It is difficult to convey the light and inspiration necessary by this method when many of our own people do not read our church papers, and when sometimes even letters are not taken seriously. How much easier it would be to attain unity on any project of our Conference if our entire constituency were readers of our church papers.

Since the C.P.S. program has now expanded to 16 camps fully equipped with their staff of administrators and workers, feeding and lodging about 2000 boys, and with a weekly budget of \$14,000 per week, the responsibility has fallen on our committee almost entirely to work out methods of raising the quota allotted to our group under the Mennonite Central Committee. We have attempted to do this largely by contacting the churches by letters of information of the program as it has developed and presenting its needs. The Mennonite Central Committee has also sent out literature of information a few times to all the churches of the constituencies involved under the Committee. Through these letters churches have been urged to use the Peace Certificates and Stamps, through which they may make donations to the C.P.S. Camps and relief work in lieu of buying war bonds and stamps. Pastors have been urged to appoint committees in their churches to handle the certificates and stamps among their people and to use what publicity they can to hold the need before the people. Some of the churches have responded to these suggestions with fine results.

The Committee has also attempted a survey of all the boys of our Conference who have been called by Selective Service. The

purpose of the survey was to determine into what kind of service our boys have gone, military or non-combatant service in the army or Civilian Public Service; to get their names and addresses; the name of their church and pastor, home address and address where they are located in the service. There were really two motives back of this survey. One is historical, and the other is usefulness, which may enable districts to keep in better touch with the boys. We have also through the consent of the Executive Committee of our Conference had several copies of the Mennonite sent to each one of the M.C.C. Camps. We also tried to work out a system whereby each pastor will receive the camp paper from the camp or camps nearest his district from which boys have been inducted into the C.P.S. Camps.

Another project the Committee is working on now and hoping to accomplish is the procurement of a field man who will contact the churches personally in the interest of the Mennonite Central Committee program. This has come to be very essential in the light of the growth of the Civilian Public Service program, and successfully to maintain the work which we have started.

We feel that the positive witness that the historic peace churches have an opportunity of making during this war, and of which we are part and parcel, is one of the greatest opportunities our church has ever had of openly witnessing for Christ and His whole gospel during a time of war. When we read Dr. C. Henry Smith's "Four Hundred Years of Mennonite Principles and Practice," which every Mennonite should read, we find that our witness for the most part was of a negative type, and some times even an inconsistent one. Many times we kept our light hid under a bushel. In this war our light is not under a bushel, but the noble and unselfish service which our boys are performing and the Christian spirit they are manifesting while they are doing it is making itself felt wherever they are located in the United States. What these boys did and the way they did it is going to be even more heard about when the war is over. Our deep concern is, that as one of the fifteen bodies cooperating to make our united witness possible, we will not fail to do our full share in supporting it with our money and our prayers.

Ernest Bohn, Sec.

SPIRITUAL SIGNIFICANCE OF CIVILIAN PUBLIC SERVICE

By C. N. Hostetter, Jr.

In response to a request from the Mennonite Central Committee, the writer has conducted spiritual life conferences at the Civilian Public Service camps at Grottoes, Virginia; Bluffton, Indiana; Denison, Iowa; Colorado Springs, Colorado; Wells Tannery, Pennsylvania; and Marietta, Ohio. Three or four days were spent in each camp, speaking two or three times daily to the group, conducting personal interviews, visiting in the dormitories and on the work projects and having private conferences with many of the more than six hundred young men in these camps. (Spring 1942.)

Civilian Public Service, administered under the direction of the historic peace churches, is assigned the task of caring for all persons who are conscientiously opposed to accepting service under military direction. The difficulties and unusual service opportunities of such a responsibility are evident. A very important phase of the program is to meet the religious needs of the men assigned to the camps. What are the results spiritually? What standard of religious life is maintained in the camp? What is the response on the part of the men? We present a brief summary of our findings and are pleased to report that our impressions are most favorable.

General

The religious life of the camps to a considerable measure reflects the religious interest of the director of the camp. The Mennonite Central Committee is to be commended for the type of leaders in charge of these camps.

The religious life of the camps also very definitely reflects the spiritual interests, ideals and standards of the groups, churches and congregations from which the men come. We send the young men to camps as we have made them by our homes, schools and churches.

Spiritual values are kept in mind in planning the camp life schedule. Morning worship, grace at meals, evening devotions, Sunday teaching and worship services, prayer meeting and Bible study are given place. A number of camps have provided private quarters to which assignees can go for meditation and prayer. In some communities many men from the camps take active part in the services of

the local churches. The opportunities for such service vary greatly in the different camps and are definitely dependent upon community attitude.

Individual and Personal

In the personal attitude of the individual is determined the spiritual standard of camp life. The interest evidenced in ready attendance at the Spiritual Life Conference, the open-minded attitude toward truth and the response in action was most gratifying. In private conferences there were penitent prayers, confessions, and purposes declared. Young men wanted to follow Jesus in every way and in everyday life. Were these attitudes only the result of the conferences? I think not. These young men are in Civilian Public Service because they allowed their conscience to speak. The result—conscience continued to speak after they came to camp, and what previously had been justified or tolerated in past life was now brought to judgment. More than one boy will go back to his home and witness a deliverance in camp from bad habits he carried with him when he entered camp. Here are a few statements from men in the camps.

"We here mingle with men of high ideals. There is a frantic search for truth among the fellows. Some are satisfied with their course of life, others are not, but in every case richer, fuller lives will result from our camp contacts."

"This camp life has given me a new outlook on life, and has challenged me to live a better life."

"My stay in camp has been one of the most valuable assets in my life, spiritually."

"There is an abundant opportunity to develop here spiritually. I will value my experience here as an important period of my life."

"I have studied my Bible more in camp than ever before in my life."

Influence and Testimony

At most of the camps it was my privilege to make contact with the government technicians who direct the work program. Not one unfavorable reply was made in relation to the groups. Individual members of the camp were criticised in one or two instances, but the highest testimony was given for the groups in

the respective camps.

It was my privilege to sit in the dining room at one camp when they tendered a farewell to one of the government staff men. We quote part of his statement, "When I was assigned to a conscientious objector camp I didn't know what to think. I've lived and worked with you fellows for six months. Before I came here I never knew there were men in the world like you. I don't agree with you, but I respect you. I never met better men and you can count on me to stand up for you wherever I go. The public may turn against you, but I always hold a high regard for the conscientious objector."

Our young men in camp are restricted in the number of individual contacts they make. Some think this unduly restricts their Christian testimony. We must remember that the group testimony of Civilian Public Service is witnessing loudly. Hundreds of young men are giving their service without remuneration on conservation projects and in humanitarian service, even buying their own clothing. They are not only discharging a patriotic duty to the country, but by their lives and service are demonstrating the nature of "second mile religion" and showing the positive side of non-resistant Christianity. That testimony is being heard throughout our land. Its witness is attracting attention.

Difficulties

The present program is not without its difficulties and perils to vital Christian living. The unnatural and abnormal situations of larger groups of men together over prolonged periods has its "drag." The daily work program may sometimes become dull, particularly for men who have carried responsibilities in fields of life not closely related to agriculture. To work month after month without pay is hard on the independent spirit of good manhood. The influences of the minority found in every camp who are not interested in following Christ must be reckoned with. In most cases this minority is very small. These and other difficulties must be faced by every individual campeer who wants to maintain a vital spiritual life. Do not expect a C. P. S. camp necessarily to be a vestibule to heaven.

Our camp administrators are awake to these perils and are faithfully endeavoring to meet them and have the campees master them. After spending nearly a month in intimate contacts with the men I am convinced that Civilian Public Service has a tremendous spiritual significance. This project merits our respect, deserves our sympathetic, moral, and prayerful support, and should have our financial backing to the point, if necessary, of self-sacrifice and self-denial.

THE MEANING OF OUR CIVILIAN PUBLIC SERVICE TESTIMONY

Whether the peace churches may like it or not, there is a considerable amount of publicity being given to them and other conscientious objector groups. The C. P. S. camps dotted over the country have called the attention of thousands of people to the fact that such non-conformist groups exist and present something of a problem.

Often the newspaper stories that feature C. P. S. are not at all accurate in reflecting the true spirit and meaning of the program. Even those stories which are tolerant and complimentary do not present clearly just all that our church and country has come to see in this "testimony by work."

What are some of the values of Civilian Public Service which both church and state

have come to realize in this joint effort to solve a mutual problem?

I

For the government it is perhaps safe to say that on the whole the C. P. S. program has furnished a satisfactory solution to a rather unusual problem. A democratic government such as ours is committed to the tolerance of minority groups of which the conscientious objector is one. Yet in war-time even a democracy must become virtually totalitarian, and this makes very real the question as to what is to be done with the men who cannot, for conscience sake, take arms. C. P. S. has answered this problem of our government and, it is commonly believed, in a way far more

tinues, however, many people have come to see in it unexpected and unforeseen benefits. Besides the witness to the world of our devotion to Christ's testimony, there are values which our church—the boys in camp and the folks at home—have come to see in this program.

To the Mennonite boys in camp, Civilian Public Service has come to mean an untold number of things, e.g., during the open discussion of a camp prayer meeting a quiet, heretofore almost expressionless, boy arises and states that camp life has meant more to him than he ever imagined it could. He cites the friendships formed and the opportunity to gain deeper insight as to why he is where he is.

Another boy makes a new discovery through the study of the Core Course. He becomes intensely interested in the heritage of the Mennonites—discovering for the first time the content of this great heritage. Henceforth he will not need to apologize for being an adherent to such a faith.

Still another boy has gone to camp rather hesitant about the value of such an "indirect" witness. His only hope is that of being transferred to another kind of service as soon as possible. However, after several months in camp he becomes so impressed with what he has learned by fellowship, work, and play with fellow campers that he does not desire to transfer until some time in the future. A graduate of a Mennonite college, he comes to understand as never before, the profound implications of the Christian nonresistant way of life.

So one might go on and on. Music, Bible, study, games, work, friends—all these bring to every boy who desires to gain them, a host of enriching experiences. Countless boys are learning that camp life is more than eating, sleeping, and working. Camp is more than a place to stay between the occasional visits home. The whole experience is not to be regarded as an interruption. It is a stepping stone to higher personal attainments. Necessary and unwanted, to be sure, but nothing to be a source for complaint and frustration. A recent camp paper has expressed editorially the sentiment that camp must be a place to prepare for greater service to be rendered when the war is past. So great will the need then be for service that it is doubtful, the editor continues, if the duration in camp will be long enough to prepare adequately for the great task

ahead—whatever it may be.

For the Mennonite congregations in all branches there can be seen genuine rewards. Where is the congregation which has not felt a deeper interest in its young men since it is paying for their support in camp? Ties between the home churches and the boys are stronger (or could be) than perhaps ever before. The occasional gifts which individual members or Sunday School classes make to boys in camp have perhaps done more for both donor and receiver than either realizes.

Then there is the satisfaction and reward to our Church which comes through the greater sense of unity which this cooperative enterprise has brought. Camps consistently report that boys of all the different Mennonite branches have come to achieve a genuine respect for each other despite differences in background and training. The study of the Core Course, by taking the boys to the original source of Mennonitism, has shown many a boy that perhaps his particular branch of the Church could profit not a little by a reversion to the early Mennonite tenets. From many boys has come expression of genuine appreciation for what they have gained from learning to know boys of the different Mennonite groups. Not the least of the values of the Mennonite Civilian Public Service program is the deepened sense of unity that in the future will characterize the Mennonite Church.

If our beloved Church will continue for centuries more, perhaps, some future non-resistant groups will find inspiration and confidence as they study the way in which the Mennonite Church in World War II sought to give expression to Christ's command to "render unto Caesar the things that are Caesar's and unto God the things that are God's." May the Lord bring to the Mennonite Church a growing awareness of her present opportunity to serve God and country.
Mennonite (Sept. 1942).

—Grant M. Stoltzfus

Emergency Relief Work

When we enumerated some of the physical needs of the suffering world, a year ago, we looked forward with great hopes that by the time another year would have passed, conditions might be greatly improved. Now we face just the opposite. Since our last report to the Mennonite Year Book, a year ago, our

beloved country has actually entered the world conflict.

With fighting over most of the eastern hemisphere, countless grief and suffering is being created by reason of the war and national relationship. Doors are often closed to give help to the needy. Thanks to God that many other opportunities are opened up for us.

The work in England and France is going forward by the Grace of God. In Germany and Poland it was discontinued for the time being. Our workers across the ocean experience great joy in their work providing and caring for the poor and destitute in body and soul, among young and old.

Just now arrangements are being attempted to establish Relief Headquarters in Switzerland, a neutral country, with a view of expanding our relief work, though small it may be, whereby it may be carried on in other European countries.

In India and China millions are facing starvation even now; in India, because of severe drought causing total crop failures over large territories, in many sections for the second year in succession. During the past year regular monthly remittances had been made to the missionaries for relief purposes. Latest reports are, that more funds are needed to make the Relief Work there more effective. In China the serious crises has been brought about partly by the long war in that country, partly by drought conditions, and partly by floods in the Yellow river district. Doors are still open for Relief funds to be transmitted.

Our brethren and sisters in Paraguay, So. America, have been greatly encouraged during the past year by the splendid work done by Brother Vernon Schmidt, in supervising the construction of a hospital building, which is to serve the people in the Friesland and the Prima Vera settlements and later in planning and supervising the building of a good road from the Fernheim Colony to the Railroad Station, also assisting them in other projects. The work of Dr. John Schmidt and his brother, Herbert, the latter spending only a few weeks there, also has been of very great value to the people there as they ministered to the sick. May the Lord continue to bless the services of these brethren.

At home appeals for help continue to come to the Relief Board. In general the needs

are increasing rapidly. May God move the hearts of our people that the funds to meet these needs, would in like manner increase.

Last but not least, do not forget the "Clothing for Relief." This has and is serving a real purpose in the Relief work.

May God give us as a Board wisdom and strength from on high to carry on the work to the glory of God and the relief of suffering humanity.

John C. Mueller, Sec.

War Sufferers and our Christian Mission

By Jesse W. Hoover

The extent of war's havoc becomes constantly greater with each passing generation. Much of the scientific and inventive genius of the world has been diverted to purposes of shattering not only our physical progress but also and even more significantly our mental, moral and spiritual foundations. A studied attempt is made to warp the mentality, demoralize the character and destroy the spiritual resources of the victimized peoples. Never before have these efforts been deliberately attempted on such a gigantic scale as the present conflict.

Modern methods of warfare have no respect for age, for sex nor for any other humanitarian consideration. Doubtless this has always been true to a certain degree, but never before has the suffering of innocents probably been so acute. The greatest suffering is not on the front lines of the armed conflict where immense instruments of death hurl men into eternity by the thousands. Nor is the greatest suffering on the blood-soaked fields that are strewn thick with the dead, and with the dying shrieking for someone to mercifully put an end to their agonies. Nor yet is the greatest suffering in the hospitals behind the lines and strewn to the remote corners of every nation at conflict, where mangled remains of men are patched and repatched in a futile effort to restore their manliness.

The greatest suffering of modern war falls on innocents far behind the trenches and far removed from the lines of monster tanks and mortars. It stalks the narrow streets of every city and hamlet, it crouches on the doorsteps of every house and cottage, it clutches at the throat of every wife and mother, and it coils like a giant constrictor with horrid folds of lingering death around every babe and child.

Our relief of suffering in Europe is directed toward this most acute need—the suffering of little children. That relief is administered in a variety of ways designed to best meet the varying conditions in different places. At one place we use the school organization with its complete kitchen equipment. At another we organize our own dining room. At still another we give assistance by means of packet distributions. And finally, in our colonies we provide a complete program for the children, feeding, clothing, housing, and teaching them.

But in all these varied forms of assistance, the actual physical ministrations in food, clothing and other material necessities are by no means most important. While it is primary in a sense, it being necessary to give material relief in order to touch and re-awaken crushed and broken sensibilities, yet it is only a means to the greater end. The greatest sufferings occasioned by war are the mental and spiritual anguish, the stalking phantom of mortal terror, the heavy hand of hopelessness, the almost complete demoralization that is demonstrated in despondent looks, in faces of children marked heavily with lines of age and care. People who are so far sunken in despair can scarcely respond at first to anything except the simplest and most primitive stimulus. Their higher faculties have been so bruised that they are temporarily quiescent. Approach must be made through the lower, physical instincts. When the ravenous starvation hunger has been somewhat satisfied, minds and spirits again begin to respond. We must first gain their confidence by supplying their physical wants, and then we have a point of contact for the greater spiritual ministrations.

Gradually little rays of light pierce through the awful shroud of darkness, and despair gives way to new hope. It is one of the most thrilling experiences of life to see the reawakening of souls stupified by horror and anguish. These are the souls for whom Christ died. To find for Him a few of His priceless gems is one of the greatest joys given to man.

The tiniest light shines like a lode-star in the inky blackness. And our relief efforts, though seemingly small, have already produced amazing results in the reclamation of the spiritual resources of the near victims in Europe. The breadth of the reach of our comparatively limited resources is almost unbelievable. It seems like another miracle of

Christ's multiplication. Will you put your small loaves and little fishes into His hands, that He may bless them and make them great? You will find yourself better satisfied, better nourished spiritually if you sacrifice for Him. You will share in His joy if you go with Him after the lost.

The greatest suffering of the children of Europe being the mental, moral, and spiritual anguish, our greatest mission of ministration, our ultimate aim in going to the starving, shivering, horrified multitudes of war-shattered Europe, is to be instruments of God in restoring their souls. By restoration of their faith in godly men and women, we bit by bit rebuild their faith in the goodness of God. Because someone cares, their hope again revives in the care of the Eternal Father. Suffering and sorrow are assuaged by a glimmering vision of the future. How dare we deny them that vision? How dare we fail God and the lost? How dare we withhold ourselves from being the finger of Christ in His healing touch to the suffering multitudes of Europe and of the world? Their greatest anguish is that they are hopelessly, terrifyingly lost. We can be a finger of God to point the way back to the path of life. We must not fail in directing aright.

As non-resistant Christians, we have caught a vision of our responsibility and privilege in ministering to these most acute sufferings of these worst victims of the heinous forces of destruction. As the havoc increases in its scope, the strength of our forces of spiritual rehabilitation must grow to meet the increasing demands.

"Ye that are men now serve Him
Against unnumbered foes
Let courage rise with danger
And strength to strength oppose."

This is our hour to demonstrate the resources of Divine Power. We can appropriate that Power only by an uncompromising fidelity to the Divine will motivated by a fullness of His divine Love. Without a spirit of Divine compassion, our efforts would be lifeless, cold and futile. "The gift without the giver is bare." That perhaps is why "God loveth the cheerful giver."

The need of the hour is for sincere consecration to the unfinished task, the unperformed commission of Christ, "Go ye into *all the world*,"—in America, North and South, in

Europe, Asia and Africa, in the isles of the sea and to the utmost extremities of earth. This is our hour, for others to right and to left have thrown down the sceptre of Love and forsaken the spirit of Christ, deserting the army of true Christians for the forces of violence and destruction. We dare not retreat from truth and Christ. We are His last garrison through whom He may express His compassion.

A Letter About Our Clothing Relief

Dear friends of the General Conference:

In response to a request, I take advantage of this opportunity to tell you a little about the clothing part of the M. C. C. Relief Program.

September 5, 1940, an inexperienced worker—myself—and a new project met at the old Ephrata Mennonite Church, now known as the M.C.C. Clothing Depat, with Akron, Pennsylvania, as its address. The amount of clothing that had collected before my arrival together with the many new things that had to be learned and tried were to me a very great undertaking. The utter necessity of wisdom from above and the Spirit's leading was very clear. Day by day we implored God's help and felt our way through the tons of clothing that kept coming to us from all directions in all modes of transportation.

Before this time, each branch of Mennonites did their relief work either through their own relief committees or through some other organization such as the Friends' Service Committee or the Red Cross but this marked a new method by which all branches of Mennonites could unite their efforts by sending clothing for foreign or other relief to this central office where the clothing would be sorted, classified, baled, and prepared for shipment and sent whenever possible and wherever they were needed.

The Mennonite people have proved that when there is a need and the call for help comes, they are ready to sacrifice, to dig deep into their pockets and to work hard to help relieve suffering. This proof has been repeated over and over when we note that from December, 1940, to December, 1941, twenty-five tons of clothing were baled and valued at \$50,091.77, of this amount clothing valued at \$42,826.40 has been sent to foreign fields—France and England—for relief. Besides this,

over five tons were sent to Paraguay in January, 1942, to the Mennonite people there who are in need just now.

It seems this part of the M.C.C. relief work is just opening up. Many new sewing circles are organized and those that have operated for years are doubling and trebling their output. The kind and quality of clothing sent in is much better than a year ago. There is still room for improvement.

A fine thing to do is to have every Sewing Circle or Ladies' Aid carefully (1) repair, mend, sew on buttons, darn stockings, if necessary; (2) clean—launder if necessary or dry clean if justifiable, brush out trouser cuffs, etc.; (3) mark sizes or age of garment, also state if for boys or girls, when the question might arise as in the case of pajamas; (4) and inspect carefully to determine if the quality of clothing (whether new or used) justifies the expense of transportation. Also ask yourself (1) if you would be happy to receive that garment if you were the recipient in Europe today without food, shelter and clothing and (2) what your opinion would be of the Mennonites in America, who are sending this clothing, from the clothing you got through them.

The standards of the Mennonite Church are high, and we must not lower them by sending inferior quality of clothing for relief purposes. We have done very well in the past, but that is not enough. Today we face an indescribable need. Millions of war sufferers and the famine stricken countries challenge us to give our possessions and to give ourselves to minister to them. For every garment we gave before we should now give four or more. Does that seem hard? It all depends on our own attitude toward these problems. Christ comes to you and me daily in some form or another of suffering and needy humanity. Do we minister to Him or do we not recognize Him and send Him away coldly, later to awaken to the terrible sin committed—closing the door to Christ.

However large our gift, unless it is done in the name of Christ it will avail very little. However small our gift, if in the name of Christ with God's blessing upon it multitudes will be clothed. "Naked and ye clothed me." "For without me ye can do nothing."

Sincerely,

Mrs. M. C. Lehman

THE CANADIAN BRETHREN

I have been asked again to write something for the Year Book, emphasizing particularly the living conditions of our immigrants from Russia. I have written several articles for the year book in previous years and it appears a little difficult to say something new every time. For a person, who is in touch with these people practically all the time, it is not easy to note changes in their living conditions.

The progress made along various lines is very noteworthy. Whatever any of our people have done to help in the great movement is not regretted by any of them. True, there are those among our immigrants who have disappointed us, but the great majority of them are proving to be worthy of all that has been done for them. I think I am safe in saying that they are an asset to our Canadian people and to our Mennonites in North America as a whole.

I was at a harvest thanksgiving in one of the immigrant churches on a Sunday lately, there was only one offering being taken, and it amounted to \$600.00. In another church where a harvest thanksgiving offering was taken and also a mission offering, the contributions amounted to \$804.00.

I suppose it is generally known that our immigrants have built some 110 churches and it is my experience that these churches are filled to capacity every Sunday and also at evening services when itinerant ministers are visiting the churches.

Most of our people live in comfortable homes and contribute toward every good cause that is presented to them. It is often repeated by ministers in our churches that one human soul is worth more than all the treasures of the earth. We may well say that whatever has been risked on behalf of our immigrants has been well spent and we have no reason whatsoever to regret it.

When the immigration movement closed in 1930, the Canadian Pacific Railway Company had given us a credit of about \$1,800,000, and the amount repaid by our immigrants on this debt is \$1,452,000, we still owe to the transportation company about \$360,000. We expect to pay off this debt in three more years and I trust that the name of our Mennonite people in the business world will not have suffered

after we are through with the repayment of the debt. On their notes for private loans the immigrants have repaid about 75% of the whole amount covered by these notes.

It may be known that we have an arrangement with the Canadian Pacific Railway Company that, if a group of immigrants cleans up the transportation debts of all its members, including the weaker members who are unable to pay for themselves, the C.P.R. cancels the interest for the last thirteen years. In Ontario six groups have in this manner liquidated their indebtedness to the C. P. R., and a few groups in the other provinces have also been able to do this. We are making great efforts to have a number of other groups in the different provinces pay off their indebtedness to the transportation company before the end of the year. In the provinces of Ontario and British Columbia there are better opportunities for earning money than there are in the other provinces, but I believe I can say that although it may be harder in the prairie provinces to earn and save money, the immigrants in all provinces are making great efforts to liquidate their transportation indebtedness as far as at all possible this year.

I can say that in all the provinces many of our immigrants are already the owners of the homes in which they live. Much help has been given to us by our people in the United States in the way of cash and clothing. The sacrifices that have been made are being appreciated very much and I am convinced that much of the help extended to them has already been repaid to others who need assistance, and I believe our immigrants will always be ready to help in any worthy cause presented to them.

All our immigrants are very much interested in education, but I believe as a rule the educational standard may be higher in the prairie provinces than in Ontario and British Columbia, the reason for this being that there are so many positions for work open for young and old in both of these provinces, while in the prairie provinces there are the long winters during which the young people have a chance to continue their education in the educational institutions of the provinces.

We all know that our immigrants came over penniless. They now have their homes,

their schools, their churches, and in many cases also Bible schools and hospitals.

We have no Mennonite college in Canada yet, but we have two high schools, and we may have a college some day. Our high schools are crowded to capacity and even more than that. We had good crops this year which, of course, is a great encouragement to all those who see the benefit of a good Christian education, to send their young people to school. If we consider the great progress that has been made educationally in the United States, we know that the immigrants who came to the United States from Russia in 1874, etc., have contributed to the establishment of colleges, hospitals and other institutions,—we have no reason to doubt that the same prog-

ress will be made in Canada in the years to come.

With regard to military problems our immigrants are in perfect accord with the Mennonites who have been here for many years. We have about 850 conscientious objectors in the camps in Ontario, Manitoba, Saskatchewan and Alberta, most of them however in British Columbia, as fire fighters in the forests of that province. Our boys in the camps have established a good reputation for themselves, and almost all the officials who have to do with our boys give them a very good recommendation. And it is hoped that all of our people may continually aim to do what is right toward God and man.

David Toews

THE MENNONITE CENTRAL COMMITTEE SERVES THROUGH ANOTHER YEAR

Since the organization of the Committee in 1920, there have been few years of greater activity than the past year. The continuance of a relief program in France, England, and Paraguay, the administration of an expanding Civilian Public Service program, together with the meeting of many of the problems that Mennonites face in war time—all these undertakings have come within the scope of the Mennonite Central Committee's service to the Mennonite Church.

Relief to War Sufferers. Relief to war sufferers has been carried on in England, France, India, and Paraguay. The work in England has consisted in operating homes for evacuee children and old people. Brother John E. Coffman and Brother Peter Dyck were joined this year by two nurses from Canada, Sisters Elfreda Klassen and Edna Hunsberger.

The work in France has been a gratifying one, and has consisted of feeding supplementary foods to over twenty thousand school children in Lyon. In addition to this it has included providing for refugee children in convalescent homes where they have been given full time food and shelter. "We address our most sincere thanks to the generous American donators who have a Christian concern for the sufferers in France." This expression is typical of many. Workers in France during the past year have been Brethren Joseph N. Byler and

Henry Buller, also Sisters Lois Gunden and Helen Penner.

In Paraguay the North American Mennonites have given another year's help to the Mennonite colonists who are there seeking to establish homes in the new and undeveloped country of the Chaco. Dr. John Schmidt, together with his brother, Dr. Herbert Schmidt, have rendered valuable medical service. Brother Vernon Schmidt has been spending his time in helping to construct a hospital for the Friesland and Primavera colonies, and in the improving of a road between the borders of the Menno and Fernheim colonies.

In India the Mennonite Relief Committee of India has begun a service to war refugees and war evacuees where the needs have arisen. Mennonite relief in India carries with it possibilities for the expansion of Christian work in the Orient.

With the return of Bro. M. C. Lehman from Germany the Polish relief work, after two years, has ended.

Some mention should be made of the work done through the Clothing Depot. In 1942 over \$26,000 worth of clothing was shipped abroad. Three shipments were made to England, one to France, and one to Paraguay. Mrs. M. C. Lehman is in charge of the Clothing Depot, and she reports having received clothing from nearly every Mennonite com-

munity in the United States.

Civilian Public Service. In the past year the Mennonite Civilian Public Service program has expanded from five camps with four hundred men to twenty camps (including three hospital units) and over two thousand men. The Mennonite boys comprise about thirty-eight per cent of all inducted conscientious objectors.

To assist Dr. Henry A. Fast, General Director, Brother Albert Gaeddert has been appointed to serve in the territory west of the Mississippi, and Dr. M. C. Lehman is serving in the area east of the Mississippi. Following are Mennonite camps in operation as of November 5, 1942, together with the respective enrollments:

No. 4 Grottoes, Virginia	110
No. 5 Colorado Springs, Colorado	150
No. 8 Marietta, Ohio	63
No. 18 Denison, Iowa	154
No. 20 (Sideling Hill) Wells Tannery, Pa.	115
No. 22 Henry, Illinois	119
No. 24 Hagerstown, Maryland	126
No. 25 Weeping Water, Nebraska	161
No. 28 Medaryville, Indiana	129
No. 31 (Placerville) Camino, California	156
No. 33 Fort Collins, Colorado	159
No. 35 North Fork, California	143
No. 40 Howard, Pennsylvania	48
No. 44 Staunton, Virginia	21
No. 39 Galax, Virginia	27
No. 45 Luray, Virginia	147
No. 55 Belton, Montana	146
No. 57 Hill City, South Dakota	151
*No. 58 (Wilmington) Farnhurst, Delaw.	25
*No. 63 (Marlboro) Freehold, New Jersey	25

2175

* Mental hospitals where Mennonite boys are serving as attendants.

There are also twenty boys on Detached Farm Service in Wisconsin.

Satisfactory Government relations, favorable community sentiment, and loyal church support—all combine to make this program a workable and effective means of testimony. The work program is carried on under various Government agencies, such as soil conservation service, forestry service, National Park Service, and United States Employment service. On the whole these Government agencies report satisfactory work by the boys and many remarks have been made about their dependability and efficiency.

To evaluate the camp program properly it is necessary to include some mention of the educational and religious life of the camps. It is here that the Church is seeing the rewards for the large outlay of money which the program entails. Each camp has on its staff a Director and an Assistant Director. The Assistant Director is in charge of the educational program. Courses in Mennonite History, Bible Study, First Aid, Language, Agriculture, Bookkeeping, Wood work, etc. are offered. In addition to this, speakers on religious and other subjects bring inspiring messages to the boys. Many hobbies and skills are being developed in camp.

It is quite common in camp for boys to express their sincere appreciation for the opportunities for personal growth that come to them through the religious program in camp. In most instances the camp Director is a minister, and through all phases of camp life a genuine Christian emphasis is made. Such would hardly be possible were it not that the Church is given the privilege of administering the camps. The Church is also availing herself of the challenge to train her men for greater service in the post-war program. During the past year the Directors of the Mennonite camps convened for a conference at Winona Lake, Indiana, during August. A school for training Assistant Directors who are themselves campees was held at Akron and Washington during November.

As for the future of Civilian Public Service nothing can be altogether certain. The Government and the public have been quite understanding in the past, and prospects are not unhopeful for the future. New forms of service, such as the hospital work, may relieve the church of some financial responsibility but there will doubtless be a steady increasing load for the Church to bear because of the continued induction of young men. To date the Church and the boys have been "happy in this necessity", and as they face the future, they do so with the desire to continue this effective witness.

Peace Section. As the war continues, the problems which Non-resistant Christians face seem to multiply. The conscription of money and classification in the draft have called for the organization of a Peace Section of the Mennonite Central Committee. This was organized in January, 1942, and in its first year

has been helpful in implementing the program for the sale of Civilian Bonds. These Bonds have been approved by the Treasury Department in lieu of War Bonds. The Peace Section has sought to give practical advice to those who are effected by the draft. Brother Jesse Hoover has served as Secretary of the Peace Section.

The work of the Mennonite Central Committee in the past year has been of value to the Mennonite Church, and made possible by the whole-hearted cooperation of the Mennonite groups. With this spirit of cooperation the Committee can continue to serve its constituencies.

Grant M. Stoltzfus

DISTRIBUTION OF MENNONITE BOYS IN CAMP

Following is the distribution of Mennonite boys in camp according to branch. These statistics are of September 30, 1942:

Mennonite (Old)	740
General Conference	354
Old Order Amish	234
Mennonite Brethren	100
Church of God in Christ Mennonite	63
Conservative Amish	6a
Brethren in Christ	39
Old Order Mennonite	36
Central Conference Mennonite	35
Evangelical Mennonite Brethren	17
Krimmer Mennonite Brethren	14
Mennonite Brethren in Christ	13
Defenseless Mennonites	11
Hutterian Brethren	11
Mennonite Kleine Gemeinde	6
Missionary Church	3
Reformed Mennonite	2
United Zion's Children	2
Old Order River Brethren	1
Reformed Amish Christian	1

TOTAL.....1747

CAMP STATISTICS

A total of 47 Civilian Public Service camps are now functioning according to an October 9, 1942, report. Of this total the Friends and Mennonites each operate 16 and the Brethren operate 11. Two camps are Catholic-operated and two are cooperatively administered by two or more of the above agencies.

In all there are now 4,500 boys in the 47

Civilian Public Service camps. 1,975 are under Mennonite administration; 1,216 are under Friends administration; 1,103 are under Brethren administration. The two Catholic camps have 71 campees, and the two cooperative camps total an enrollment of 75. There are in all 84 boys on detached service: 38 doing farm work in New York, Wisconsin, Connecticut; 20 are on administrative duties; 26 are on other forms of detached service. There are also 97 boys doing hospital work.

INFORMATION ABOUT CANADIAN C.O.'s

In all there are over twenty-five camps in Canada for the 850 Canadian conscientious objectors. Nineteen of these camps are located in British Columbia, 4 are in western provinces and 1 is in Ontario. (The above figures do not include the Doukabours who have separate camps.)

Around 700 boys are doing work for the Forestry Service, and 150 are in National Park work. A few boys have gone to England in the Canadian Fire Fighting Corps (Civilian) and a number are in training in Ottawa at the present time.

C. P. S. men trained. "Ten men chosen from eight different C.P.S. camps started a year's training course at the Columbia University School of International Administration in New York City on August 17. The course envisions the training of all the candidates in the broad problems of the administration of international areas and the techniques of economic rehabilitation and relief. . . In addition to the ten conscientious objectors attending the school there are some thirty men chosen from the Army and the Navy while the remaining men come from government positions and civilian life."

RELIEF WORKER, John E. Coffman reports that during December six thousand German prayer Books were distributed to as many German internees and prisoners of war in England. The main relief projects from November, 1941, to February, 1942, were: the Wickhurst Manor Nursery Home which provides a home for thirty evacuee children; the Woodlands which provides a home for twenty-eight homeless and aged people, and help given to twenty-five Spanish refugee children in Plymouth.



The first class to complete the two-year Community Nurses Training Course at the Mennonite Deaconess Hospital, Beatrice, Nebraska. An appropriate commencement program was held on March 20, 1942. Left to right, standing, are Margaret Claassen and Tillie Parde; sitting, Eva Schmidt, Sister Elizabeth Wiebe (class sponsor) and Helen Claassen.

OUR HOSPITALS

Throughout the history of the Christian church, we find that one of its important fields of service has been its help and assistance to the sick and unfortunate. During the past several decades, the services to the sick and injured have been performed largely through the medium of church affiliated or church sponsored hospitals. The church has given freely of its effort to the founding and maintenance of these institutions.

Our Mennonite church has been no exception in this respect, and we count the following hospitals as coming under the auspices of our General Conference.

1. The Bethesda Hospital, Goessel, Kansas
2. The Bethel Deaconess Hospital, Newton, Kansas
3. The Mennonite Deaconess Hospital, Beatrice, Nebraska
4. The Bethel Hospital, Mountain Lake, Minnesota
5. The Concordia Mennonite Hospital, Winnipeg, Manitoba

I. The Bethesda Hospital, Goessel, Kansas

This hospital had its inception in the year 1900. It is controlled by an independent corporation known as the Mennonite Bethesda Hospital Association. Its governing body is composed of a board of nine members. Membership in the organization is limited to members of the Mennonite church and is contingent upon the receipt of ten dollars or more in contributions.

A brief statistical report of the clinical work for the last fiscal year is as follows:

Total number of patients admitted: 340

Total number of nursing days: 3,284

Average number of patients per day: 9

Total number of X-ray patients: 76

Approximate amount of free services rendered: \$840.00

This hospital does not maintain a school of nursing, and its nursing staff is not exclusively Mennonite.

There is no regular chaplain employed for the religious work of the hospital. Min-

isters from the surrounding churches serve to meet the needs of the patients in this direction.

II. The Bethel Deaconess Hospital, Newton, Kansas

This hospital, which is controlled by the Bethel Deaconess Home and Hospital Society, an independent corporation, was opened June 11, 1908. A board of nine members constitutes its governing body. Membership in the society is limited to members of the Mennonite church and is contingent upon the receipt of fifty dollars or more in contributions.

A brief summary of its service report for the last fiscal year is as follows:

Total number of patients cared for in the hospital: 1,934

Total number of out-patients served: 1,039

Total number of patients: 2,969

X-ray service rendered: 1,223

Clinical laboratory tests made: 4,529

Total number of nursing days: 19,612

Average number of patients per day: 54

Amount of free services rendered: \$8,249.10

This hospital maintains a school of nursing which at this time accommodates thirty-nine students. The course in nursing covers a period of three years. During this time, the students receive more than nine hundred hours of theoretical teaching. This school of nursing is fully accredited both by the State of Kansas and the American Red Cross. Applicants to the school of nursing are not limited to members of the Mennonite church.

No regular chaplain is employed; however, the religious life is under the direction of the Bethel Deaconess Sisterhood. In addition, the ministers of the city as well as the community assist in meeting the spiritual needs of the patients.

III. Mennonite Deaconess Hospital, Beatrice, Nebraska

This hospital was established in 1911 by the Mennonite churches of Beatrice, Nebraska, as a non-profit charitable institution. It is governed by a board of twelve members, four of whom are elected annually from the congregation at large.

The following figures constitute a brief statistical report for the year ending September 30, 1942:

Total number of patients admitted: 771

Total number of nursing days: 8,351

Average number of patients per day: 27

X-Ray patients: 142

Clinical laboratory tests: 1,449

Amount of free services rendered \$1,618.57

This hospital in 1940 introduced and established a community nurse training school which has for its aim the development of a vocational school particularly for young Mennonite women who are educationally and financially not eligible for entrance to the regularly accredited schools of nursing. By experience, it is believed that this course is particularly adapted to those of rural and religious background, and affords training which fits young women admirably for deaconess work.

The pastor of the First Mennonite church serves as ex-officio member of the governing body and also as chaplain of the hospital.

IX. The Bethel Hospital, Mountain Lake, Minnesota

This hospital had its origin in the year 1905 and later became a branch of the Bethel Deaconess Hospital of Newton, Kansas. However, in the year 1929, its relationship with the Newton hospital was severed, and the organization became a separate corporation known as the Bethel Hospital Association of Mountain Lake, Minnesota. It is governed by a board of seven members who are elected by the members of the association. Membership in the association is granted upon receipt of fifty dollars which constitutes a share in the corporation.

During the past fiscal year, the hospital admitted 522 patients.

Free services were rendered to the extent of \$345.85.

This hospital does not maintain a school of nursing, and its nursing staff is entirely Mennonite.

No regular chaplain is employed; however, the ministers of the community come to serve their members as well as other patients.

From the above, it is evident that our hospitals perform a large task in a type of service which has been inspired by the love of our Lord Jesus Christ and commanded in His teachings as a function of the church. These institutions, therefore, represent the church in this cause, especially in the care of those who because of financial or other circumstances are unable to care for themselves.

It is, therefore, entirely fitting that we as

members of our general conference give our hospitals our whole-hearted and prayerful support in order that we as a church may fulfill our sacred obligation in this respect.

H. J. Andres

Gertrude K. Dyck, daughter of Rev. and Mrs. H. J. Dyck of Elbing, Kansas, passed away on May 4. May God be near unto those from whom she has been taken. Before coming to the Mennonite Sanatorium at La Junta, Colorado, for treatment of tuberculosis, Sister Dyck was a student nurse at the Bethel Hospital, Newton, Kansas. While at the sanatorium she penned the following beautiful poem, "His Will."

HIS WILL

I chose to be a sturdy oak—
A tall and stately tree,
To stand beside a river bed,
With branches straight and free.

I chose to be of service to
Each stranger day by day,
And point the way to God and Heav'n
To those who came my way.

I thought my shadow was a place
Where weary folks might lie
And rest, while in the heat of day

Parched souls succumb and die.

That in the rain and cold at night,
My leaves might well provide
A shelter for each passer-by—
A place for him to hide.

'Twas not until my trunk was cut,
(My life seemed scarce begun)
I realized I wasn't right,
And said, "Thy will be done."

But after days and days of rest
And praying to the Lord,
Two workmen came with saw and plane
To make of me,—a board.

I lay and suffered while each stroke
Cut deep into my soul,
And then was set into a room
Beyond my own control.

The product was an easy chair,—
Not beautiful,—just plain,
But just the piece of furniture
That corner should contain.

And in that room, to my delight,
Was perfect harmony.
I found that being in God's Will,
Was all He asked of me.

—Gertrude Dyck

CHURCH UNITY

The union of believers is not a work of man. Its center is Chrst. It is He who unites us. Man's chief contribution to this unity lies in his effort to help fellow-believers into a fuller obedience to Jesus Christ and to encourage the fellowship of those who seek to please Him.

Sometimes circumstances conspire to demand united efforts of obedience and this contributes greatly to the building of Christian brotherhood. The present world-wide upheaval is driving those who would be true to Christ to take a united stand for Him and unitedly to obey and serve Him. In the wise counsels of God the Mennonites of various denominations are thus being brought together in these days to stand by each other as they stand true to Christ. The great M.C.C. work is the organ-

ized expression of this work of God among us. God is doing great things, and we acknowledge His wondrous acts.

Having said this, it still remains true that believers must make certain contributions to the unification of the faithful. They must make provision for believers to get acquainted with each other. They must make provision for contact and social intercourse between believers. They must plan an organizational "set-up" by which their common loyalties may find expression. It is along these lines that the Church Unity Committee seeks to make its contribution. The recently published pamphlet, "OUR CHURCH—A Handbook of Information", which is being sent to the ministers of sister Mennonite churches through their de-

nominal leadership, is an effort toward getting acquainted. So also is the plan for an exchange of news in our church papers, which we hope to begin soon. The exchange of pulpits is being encouraged as a fine way of learning to know each other through fellowship in worship. Conference Boards are being urged to send representatives to Board meetings of sister Mennonite denominations to counsel on possibilities of closer cooperation. It is our prayer and hope that such efforts will be blessed of God for a full realization of the Master's prayer "that they all may be one."

Yours in His Name,

W. F. Unruh

Secretary, Church Unity Committee

Placement Committee of the General Conference

The Placement Committee of the General Conference has been active during the last year, from November 1, 1941 to October 31, 1942, in supporting the vacant churches to secure a minister; and helping ministers to find a suitable pastorate.

During the last year, eight of our vacant churches found a minister whom they considered to be the godsent pastor of the flock. However, there are still eighteen churches in our General Conference who do not have a regular pastor.

The need for pulpit supply has been very acute during the past year, and will be more so in the near future. There are at the present time about twenty-four young men in colleges and seminaries, preparing themselves for the ministry; but most of them need several more years of education before they can enter into regular service. More than in previous years the words of Christ can be applied to our congregations: "The harvest truly is great, but the laborers are few. Pray ye therefore, the Lord of the harvest, that he would send forth laborers into his harvest."

A. Warkentin, Sec.

From January 18 to 31 Brother Jesse Hoover visited churches in Ohio, Indiana, Illinois, Iowa, Kansas, Nebraska, South Dakota, and Minnesota. Brother Hoover spoke on the need for relief work in France.

The Work of Publication

The activities of the General Conference include Missions, Publication, Education, and Relief. Each of these activities is headed by a Board composed of six members. And, although these Boards are responsible to the conference for the work they undertake, they nevertheless are charged with the duty of developing the work intrusted to them to the best of their ability. Of this the members of the Board of Publication are keenly aware, and it is their earnest desire to be true to the trust imposed upon them.

In any undertaking, where a group of persons are working together, much depends on the leader. His enthusiasm will automatically kindle a like spirit in those who are working with him. And when such leadership is removed, it is often difficult to find a person who can adequately take his place. The Board of Publication had a good leader in its former chairman, Dr. J. R. Thierstein, and when he passed on to his eternal reward, the other members of the Board felt quite orphaned, and we missed his aggressive and able leadership very much. Further disappointment was experienced when Rev. Jacob H. Janzen, another valued member of the Board, resigned. But through the leading of the Lord two capable new members were elected to fill these vacancies, namely H. J. Andres of Newton, Kansas and Dr. C. Henry Smith of Bluffton, Ohio. After Dr. Thierstein's death, the Board elected A. J. Richert as chairman, and he filled the place very ably for a while. But since his home is in California, and the activities of the Board are centered at Newton, Kansas and Berne, Indiana, it was difficult for him to keep in close enough touch with these places to be able to properly direct these activities. Consequently, at his suggestion, a change in the organization of the Board was made, and H. J. Andres was elected chairman. The other officers are as follows: A. J. Richert, vice chairman, J. M. Suderman, secretary, and E. W. Baumgartner, treasurer.

One of the responsible and often difficult problems of the Board is to find suitable editors for the conference publications. Since Dr. Thierstein had been editor of "The Mennonite", a new editor for this periodical had to be found. Here again, through the leading of the Lord, as we believe, the right man was

found in the person of Rev. Reynold Weinbrenner, at the time pastor of the Second Mennonite Church of Beatrice, Nebraska. When the call came to Rev. Weinbrenner he felt that it was of the Lord, and as a loyal servant of his Master he accepted the call. Rev. Weinbrenner entered into this new work with consecrated enthusiasm, and judging by the many favorable comments that have been made on his editorial work, and the substantial increase in the subscriptions to the paper, the Board feels that his election to the position is well warranted. Mention can be made here that an agreement has been reached between the Board of Publication and the Board of Education whereby Rev. Weinbrenner will be employed full time by these two Boards, and his work will be so allocated that both Boards can be served to advantage by this arrangement.

Another important forward step was taken when the Board agreed to offer churches the "Hundred Per Cent Plan" with reference to subscriptions to the Bundesbote and the Mennonite. This plan consists in reducing the price of these periodicals from \$1.50 to \$1.00 per year to any church which will provide one of those papers for every family on the church register, and make itself responsible for the payment of the subscription price. The adoption of this plan was recommended by the Board to the General Conference at its session at Souderton, Pennsylvania in 1941, and the conference voted to accept this recommendation. To date ten churches have adopted this plan, and others are considering its adoption. At least 500 families now receive one of our conference papers, which, in all probability, would not be receiving them if these churches had not adopted this plan. And, besides, each family pays only \$1.00 per year for the paper, while otherwise they would be paying \$1.50. Let us hope that many more churches will adopt this plan in the near future. This is the best and surest way of reaching the goal which has often been expressed, namely, "A Conference Paper in every Mennonite Home." Information regarding this plan will gladly be given by the Mennonite Publication Office, Newton, Kansas. Why not adopt this plan now?

Another matter of interest to all constituents of the General Conference will be the in-

formation that, beginning with January 1943, the "Junior Messenger" will be issued weekly instead of bi-weekly as heretofore. This change will be welcomed by all present readers of this interesting and helpful childrens' paper, and no doubt, will help to add many new subscribers to the present list of readers. This paper is edited by Mrs. T. A. v. d. Smissen of Buhler, Kansas, who herself is a mother and knows how to select material that is suitable for children and which stimulates them to noble thinking and worthy living. Parents will do well to provide this paper for their children, and Sunday Schools can render a most valuable service to their young people of Junior age by supplying a copy of the Junior Messenger for all the families where there are children of that age. Sample copies will gladly be mailed upon request.

In closing we want to say a few words about the two new Mennonite hymnbooks which have recently been published, namely, the "Mennonite Hymnary" and the "Gesangbuch." The Hymnary already has passed through three editions, and over 14,000 copies have been sold in less than two years. Churches which have installed the book are speaking very highly of its worth, and many copies have been purchased also for use in the homes. Never before has a Mennonite hymnbook met with such general favor as this one, and churches needing a new hymnbook will make no mistake by purchasing the same. It is obtainable through the Mennonite Book Concern, Berne, Indiana and the Mennonite Publication Office, Newton, Kansas.

And the "Gesangbuch" which has been prepared especially to meet the needs of the Mennonite churches in Canada is meeting with equal favor there. The following are a few of the comments that have been received: Abram C. Epp, Lacombe, Alberta: "We are well satisfied with the new Gesangbuch. It is so nice that the whole conference, that is, all the churches of our conference can sing out of the same books." Formerly a number of different books were being used. H. J. Dyck, Vine-land, Ontario: "We are completely satisfied with the long-awaited new Gesangbuch and enjoy to use it at our services."

The first edition consisted of 5900 copies, and already the supply is almost exhausted,

and a new edition will have to be made soon. It is very gratifying that we have such capable men in our conference who are able to produce hymnbooks of such merit. The use of these books will be a great help in unifying the churches of our conference and, let us hope, also in lifting the worshippers spiritually and

in increasing their interest and zeal in the work of the Kingdom of God generally. Information about the "Gesangbuch" can be obtained from the Mennonite Publication Office, Newton, Kansas or from Rev. J. G. Rempel and Rev. Benj. Ewert in Canada.

J. M. Suderman, Secretary

OUR SCHOOLS

The Board of Education

The Board of Education has a large field of service. It aims to do something to coordinate the work of our colleges and it devotes a part of its income to a loan fund for worthy students who need financial assistance to complete their college training.

To one member of the Board is delegated the responsibility of studying the problems of young people and working with the young people's union. To another is assigned the task of studying the problems of our Sunday Schools and encouraging the training of teachers and granting certificates to those who complete training courses.

The Board is responsible for the material for our Sunday School Quarterlies, and, beginning with November 1, it employs the part time service of Rev. R. Weinbrenner to act as editor-in-chief of our publications. He is also to make certain investigations under the direction of the Board, looking forward to the publication of additional material for use in our religious instruction. A large problem which was delegated to the Board of Education is that of initiating the machinery for the re-opening of Witmarsum Seminary. Progress has been made in this direction, and the results will be reported in due time.

The Board has a number of unfinished projects on the agenda, and there are many things which should be done for which there has not as yet been found time or money. Suggestions are always welcome, and your prayers and support of this work is always solicited.

—Lester Hostetler, Secretary

A WHEAT MEMORIAL has been erected in Newton, Kansas. On it are these words, "Commemorating entry into Kansas from Russia of Turkey Red Hard Wheat by Mennonites, 1874."

For What Do Mennonite Institutions of Higher Learning Educate the Coming Generations?

If Mennonite colleges are to justify their existence they must do something in the education of youth which is not being adequately done by other institutions, many of which have advantages from the income standpoint which our colleges can scarcely hope to achieve. It is true that our colleges must do many of the same things that these other institutions do, and continuously strive to do them better than the average college. Colleges educate for vocations, they try to get students to think, to appreciate the beautiful in nature, to become active and responsible citizens, and the like. Christian colleges teach the underlying principles generally accepted by the Christian Church, teach the Christian ethic as they understand it, and try to bring up young people to have faith in God and commit themselves to Him. All of these things our colleges must also do and must do them well. We dare not relax either in our academic requirements or in our teaching of the commonly accepted Christian principles and conduct. These things must be done, but they do not of themselves justify the maintenance of our own institutions and the sacrifice on the part of the church which is necessary if they are to be adequately maintained.

The Mennonite Church has a right to exist as a separate organization only so long as it stresses elements of Christian belief and practice which are not adequately stressed by other denominations. We believe that the Mennonite Church has these unique characteristics and teaching. Some of these are especially important in a day such as ours. Having unique characteristics, and serving a unique type of Christian, *no other institution* can so well edu-

cate young people for leadership in the church as our own institutions, in which these unique understandings of the teachings of Christ are taught, and in which the needs of our particular church are stressed. To serve a unique church requires a unique education. Only an institution which possesses these characteristics can do the job and do it well. That service alone would be sufficient to justify, yes more than justify, to make imperative the maintenance of our own colleges and seminary.

Believing as we do that the principles for which we stand are Jesus' principles, we have a duty to teach these principles to others who will, because of their ability and education, assume places of leadership in life. We have faith in Christ, and this faith if it is complete implies that we have faith that the way which He taught is a practical way, a realistic way, a way which will lead to the best ends for man. Jesus loves man, He would not teach ways of living which were not best for man. Mennonitism teaches that the way of love, the way of forgiveness of our enemies, the way of returning good for evil, are the ways in which Jesus would have us conduct human relationships. This must be the best method for getting along with others, otherwise Jesus would not have taught this way. We therefore have a duty to influence others to try this method which Jesus taught. We would like to see that way tried in business, in politics, in family relations, yes, even in international relations. It is imperative therefore that this way of living be accepted by those who will be in positions of influence in the world. College young people will, without doubt, have among them the leaders of tomorrow in these various fields of activity. This is a fertile field in which to plant seeds which will yield huge returns.

This emphasis on human relationships as taught by Jesus Christ will not in any way minimize our relationship with God. The Mennonite college must ever teach those fundamental principles which relate to the relationship of man to God. This we must do, just as other Christian colleges are doing it. John however, said, "If a man say, I love God, and hateth his brother, he is a liar." (I John 4:20) Human relationships are one of our means of showing correct relationship with God. In that field and in our understanding of what Jesus meant concerning the way in which men

should live together, the Mennonite Church and the Mennonite College have a unique message.

For what do Mennonite colleges educate the coming generation? For those general goals and objectives which are considered the goals of higher education, for belief and practice of the accepted principles of Christianity, and in addition for leadership in our own church and for leadership in our communities and the nation with those unique beliefs as guides which the Mennonite church holds concerning the teachings of Jesus. With this type of program sacrifice for the maintenance of these institutions and the attendance of our young people of college aptitude at our own colleges is not only justified, it is imperative.

L. L. Ramseyer

The Church College is Needed

The outlook today for the small colleges in America is not bright. A recent survey reveals that fifty colleges have already closed this year and there are many more that will suffer the same fate. It is a time, therefore, for taking stock of ourselves and trying to determine whether Bethel College has a right to remain open and claim the support of our people.

Our purpose has been to provide for our youth a liberal arts education at a reasonable financial cost and in a Christian environment. In a day of secularism when the currents of our national life and thinking are surcharged with the modern spirit of a nationalism which has plunged the nation into chaos, Bethel College has sought to stand for a Christian interpretation of life. The school was brought into existence by farseeing men and women who believed that the church and the home must be preserved and the Bible taught as the rule of faith and conduct. Every course in the curriculum of the college must be taught with these higher ends in view.

We believe that this is worthwhile and that it is so vital to our church that the college must be kept open at all costs. The operation of the school is a big task and it is inevitable, with the best of intentions on the part of the Board of Directors, the faculty, and administration, that mistakes are made. It is not difficult to criticize and when those outside the school have presented their utmost in criticism,

we on the inside can think of still additional points that need correction.

Many who criticize our schools have often failed to understand the problems involved and they have not considered adequately the nature and gravity of the problems that would arise if the college were closed. What effect would that have upon the church? What prospects would there be of building up a strong program of Christian service with a loyal constituency back of it? The experience of other denominations has been that their young people who have attended other schools were largely lost to their church whereas those who attended their own schools were largely working within their church later.

The needs of the present day require that many changes must be made in many areas of life. The college must adapt its methods to the needs of the time. There is doubtlessly room for much improvement and criticism on the part of men and women of goodwill who have the welfare of the church and our young people at heart. Such criticism is always welcomed.

The road for the college immediately ahead seems to go up hill all the way and is beset with many difficulties. But a more distant view indicates that Bethel has a great future and that the service it will render our people and the world at large will be worth all the sacrifice required to keep her doors open during the present emergency.

Respectfully,

Lester Hostetler

OFFICERS OF OUR COLLEGES

Bethel College—

President—E. G. Kaufman

Dean—P. S. Goertz

Registrar—Luella Smith

Treasurer—J. F. Moyer

Bluffton College—

President—Lloyd L. Ramseyer

Dean—J. S. Schultz

Business Manager—

Registrar—Ray S. Hilty

Freeman College—

President—John D. Unruh

Dean and Registrar—Benj. Waltner

THE YOUNG PEOPLE'S UNION

All emergencies involve unforeseen obstacles and difficulties which make wide-awake individuals and organizations extremely necessary.

The present world crisis has affected every person in countless ways. Some of these effects have brought about conditions which offer a greater challenge than ever before to the young people of Mennonite background to realize their hopes and objectives as expressed in the aims of the Young People's Union—to realize "A United Mennonite Youth in Christ". Present conditions have made all the more obvious the more specific purposes of the Union: (a) "To encourage young people to accept Christ; (b) to deepen the spiritual lives of our young people; (c) to organize for more effective work; (d) to bring various Young People's groups into closer relationship with each other through conference sessions, Young People's conventions, retreats, publications, correspondence, and united work and study projects; (e) to foster in the hearts and minds of Mennonite Youth an interest in the

historic contributions of the Mennonite Church to the cause of Christ and to insure the continuous growth of His Church."

In order to serve these ends the Union plans to continue its efforts in many areas of activity where work has been begun. Working on the assumption that people cannot become soundly united unless they know and understand each other, the Union plans to continue the encouragement of the districts to avail themselves of such opportunities as are presented by the "Mennonite Youth" section in "The Mennonite", exchange of retreaters between the districts, and other means which break down barriers of ignorance about each other and which foster an understanding and helpful spirit among our young people.

Realizing the value of unified thinking as a means of drawing our interests and objectives into a common channel of effort, Young People's groups will be encouraged to undertake such studies as are contained in the series of booklets entitled "Mennonites and Their Heritage", issued by the Mennonite Central

Committee. The Prayer Calendar, which is being distributed to the various groups of all districts, serves to give unity to our ministry of prayer and intercession for missionaries, schools and individuals engaged in responsible places of service for Christ and His Kingdom.

Methods are being studied which will facilitate more efficient and systematic efforts in regard to projects toward which the various societies contribute funds. Such efforts too frequently are more or less hap-hazard and lacking steadiness which is so worthwhile in such projects which require a steady inflow of funds.

There are certain areas in which our problems are so conspicuous that many societies have taken the initiative to meet them. The Union encourages such activity, especially in reference to such problems as are presented by the great number of young men and women who have become victims of dislocations which have been brought about by the entrance of young men into Civilian Public Service camps, army service and defense industries. The problem has been: How may we maintain connec-

tions between these individuals and their home Churches, or how may we relate them to other Mennonite groups which are located in the same vicinities? It is hoped that the follow-up system, suggested and worked out by the executive officers of the Union who served during the period 1939-41, working in conjunction with other interested individuals, will find more favorable reception among the Young People's Societies in the future than it has until now.

In the meantime, each church is encouraged to be responsible for helping these individuals to make their adjustments with as few hardships as possible, by corresponding with these young people and letting them know that unified prayer and thought is being carried on in their behalf at the "home base".

Our prayer is that we may be alert to every need and willing to labor and sacrifice in order that these needs may be met in the spirit of the Christ in whose name we seek unity.

Young People's Committee
Arthur D. Wenger, Vice President

THE GOLDEN JUBILEE SESSION OF THE NORTHERN CONFERENCE

The year of 1942 marked an important milestone in the existence and activities of the Northern District Conference, for it was its 50th year of existence. It was the privilege of the 1942 Conference, during the last session to observe this Golden Jubilee. The conference motto therefore was: "Hitherto hath the Lord helped us," and the conference theme: "Jesus Christ, the same yesterday, today and forever." Heb. 13:8.

Every anniversary festival brings to mind the past, the present, and the future, and so it was with ours. It is in the light of this that I would write a few comments.

Naturally much has happened during the past fifty years. Most of it is known and needs little mention. However, some things are so outstanding that I believe they deserve mention.

Rev. J. J. Balzer, one of our pioneer ministers and active workers in the General Conference as well as in the Northern District, said: "The Northern District Conference has, during these fifty years, been a factor in the

General Conference work; for she gave her the pioneer missionaries for India and China: Dr. P. A. Penner, and his first wife, Elizabeth Dickman Penner, Rev. H. J. Brown, and his wife Marie Miller, and Miss Aganetha Fast. The churches of the Northern District Conference also have been great stewards, and the best giver of all General Conference churches is the Bethel Church of Wolf Point, Montana.

"The Home Mission work of the General Conference was also supported by the Northern District Conference through Sunday School work, gathering of congregations and building churches, and relief work by traveling missionaries."

Along this line is also the work done within the Northern District under the auspices of the Evangelization Committee. Many newly settled communities had to be spiritually nourished and otherwise cared for, Sunday Schools were organized, teachers appointed and ministers of the gospel were permanently stationed.

The activities of the Northern District Conference today are largely a continuation of

work begun in the past. At the present time our conference is helping to support five ministers of the small outlying churches. Besides these other communities are visited by ministers of the larger congregations. The total contributions for evangelization during the past year were \$1,216.10 of which a little over \$782 were directly applied.

The Northern District Conference committee on Education mailed out a questionnaire to the 39 churches in our conference. The following is a short summary of the returns:

Out of a total number of 362 Sunday School teachers, around 100 have received some form of special training. Only 11 churches report teachers meetings, while but five have a teacher's training course.

The Christian Endeavor work seems to be going fairly well as a whole. Similar problems are prevalent in most societies, of which the outstanding are poor attendance, not willing to take part, and lack of spirituality and definite aim.

In the educational field, the Daily Vacation Bible School plays a very important part. 37 different schools were reported for 1941, with more than 1100 scholars enrolled, who were taught by a hundred teachers. As to higher education, 102 attended Mennonite schools, 15 other denominational schools, 43 non-Mennonite schools, and 36 state schools. In the library field most churches could make improvements. The largest library reported has 290 volumes.

For the past few years the young people of the Northern District have had a Young Peoples Conference. Generally it is held on the last day of the District Conference sessions. This day proves to be quite a success and the young people learn to unite socially and to shoulder the responsibility of Christian leadership. Deep, spirit-filled messages are given to them by some of our leading General Conference ministers.

The young people have voted to continue the support of the Y. P. Union and its projects, and also to undertake one or more District Projects. —The support of the C.P.S. Camps and the support of an evangelist in a new field of our District were selected as the Northern District projects for the year.

They have also decided on the publication of a Northern District Young People's paper,

a trial of which was made during the previous year.

A young people's retreat was held during the summer in the Bethel church at Mt. Lake, Minn. The speakers for this occasion were: Rev. Walter Dyck, Rev. and Mrs. Erland Waltner, Rev. Albert Schultz, and Missionary Aganetha Fast from China.

A temporary Peace Committee has functioned in the Northern District for several years. But this summer the constitution of this District was amended to provide for a permanent Peace Committee. The duty of this committee shall be to communicate with the Peace Committee of the General Conference and other Peace Agencies, to secure pertinent literature that is to be made available to pastors and churches, to promote peace education, to make necessary recommendations, and annually to give a written report of their proceedings and finances to the conference sessions. This committee consists of the following members: Prof. Edwin P. Graber, Freeman, S. Dak., J. John Friesen, Butterfield, Minn., and A. W. Friesen, Henderson, Nebr. Mr. E. P. Waltner, member of the General Conference Peace Committee, served as an ex-officio member of this committee.

Special offerings for C. P. S. camps of all churches of the Northern District for the year ending June 6, 1942, were \$4,513.15. Since that time a considerable amount has been contributed, but the total of that is not yet available.

H. M. Harder
Secretary of The Northern District.

Emmanuel Congregation Near Moundridge Builds a New Church

The Emmanuel congregation worshipped in one of the oldest church buildings in this part of Kansas until the Spring of 1941. Fringed with evergreens the low wooden structure stood in the middle of a section in the center of the first settlement of the congregation. The main part of that building dated back, probably, to 1876 when it was bought and used as a school-house as well as a meetinghouse.

For many years the congregation felt the need of a more adequate church building. But it was not until the annual meeting of December 2, 1940 that the congregation under the leadership and inspiration of Rev. G. A.



Emmanuel Mennonite Church near Galva, Kansas.

Linscheid voted to build. It had always been felt that their strength was insufficient but with renewed faith and zeal members pledged donations in funds and labor, also going out to solicit funds from other sources as the Lord led.

A solemn service was held in connection with the groundbreaking on April 28, 1941 the pastor, Rev. Linscheid turning the first spadeful followed by members of the building committee and of the Women's Mission Society. In sheer joy the old structure was torn down and the material used in the new church which was erected one-half mile north of the old site along the Elyria Highway. With the exception of electrical wiring and a few other matters all labor was donated by members. When some operation such as cement-pouring required all-day attention the women were at hand to serve the noon-day lunch.

With sacrificial efforts the building was under roof by midsummer, regular meetings were held in the Lone Tree school and later in the basement. It was hoped the dedication could take place before Christmas. However, the furniture, pews and pulpit were greatly delayed and that meant patient waiting. The pastor had been stricken by illness and to his own great disappointment and that of his family and congregation was not able to see the church to its completion. Rev. Linscheid passed to his reward April 14, 1942. Rev. Wm. C. Voth who had filled the pulpit at various times was asked to take charge and was formally installed as pastor on June 7th. The pews and pulpit finally arrived, other finishing touches, such as the planting of trees

on the yard were added and on June 14th the new church was dedicated in an all-day service.

The Heavenly Father gave a beautiful day for the festivities. An impressive service was first held on the church steps at which a large assemblage of members and guests lifted fervent hearts in praise with the children who repeated the 100th Psalm: "Enter into His gates with thanksgiving and into His courts with praise." With suitable words of welcome the door was unlocked by the chairman of the church Board. A hymn, "Open Now Thy Gates of Beauty" was sung and then the door was officially opened by the Secretary of the Church Board and the three oldest members of the congregation led the little ones in followed by all others.

A member recently ordained to the ministry, Rev. Garman Wedel read the 84th Psalm. The dedicatory sermon was preached by the pastor, Rev. W. C. Voth followed by a Mission sermon by Rev. P. H. Richert. Other speakers of the day were Rev. P. H. Unruh, Rev. J. J. Ratzlaff, Rev. C. E. Krehbiel, Rev. A. J. Dyck and Rev. E. J. Neuenschwander. Messages in song were rendered by choir and individuals.

"Church architecture, ideally, is an expression of the life of the people. This building in its architectural design has in it the spirit of simplicity and a suggestion of rugged individualism. It is well adapted to the needs of a rural environment. The decoration of the interior with the restful design of pews and worshipful form of pulpit harmonize with the plain dignified exterior. This reflects a spirit

of unwavering faith and warm devotion on the part of those who worship here." (From the dedicatory sermon).

In the historical sketch Rev. Ratzlaff, a former pastor and member pointed out that the church has a history of nearly 66 years, the early settlers having come from West Russia in the great immigration of 1874. Rev. Johann Ratzlaff was ordained as its first elder in 1876. Other ministers who served the congregation for longer or shorter periods were Elder Jacob Stucky, Rev. Tobias R. Wedel, Rev. Tobias Unruh, Rev. J. J. Stucky. Early school teachers in the community were C. F. Duerksen and Henry Dalke. At the turn of the century many families moved to Meno and Ringwood, Okla. During the years 279 had been baptised. Present membership is around 100.

M. V.

A Letter From Brother Allen M. Fretz Perkasie, Pennsylvania October 21, 1942

In response to a request for information for the 1943 Year Book, I am sending the following notes from my home church, Deep Run.

On Oct. 13 of this year I entered on my sixtieth year of service as pastor, and will, by

the grace of God, in a few weeks enter on my ninetieth year of life. Besides the various other churches of which I have been supply pastor, I have now, for twenty-five years, been pastor of the church here at Perkasie. There are, however, at both places assistant pastors; at Deep Run, Rev. Russel L. Mast, and at Perkasie, Rev. Ward Shelly.

On May 24th I ordained Bro. Mast as Elder, and my son as Deacon in the place of Bro. Moyer, deceased. Bro. Levi S. Moyer, who had served as Deacon for several years, passed to his reward on November 10, 1941, aged 77 years, 5 months, and 18 days. My grandfather, William Myers, who had served as Deacon for nearly 40 years, died in 1888, and was followed by Aaron M. Richert, for some twenty years, and Samuel W. Gross, who served thirty-five years, and died in 1938.

My assistant at Perkasie is Rev. Ward Shelly, who also is pastor of Springfield church. We expect to have a series of evangelistic meetings in November at Perkasie. On April 2, 1942 I was called by Dr. Bell of the Carmel Presbyterian Church to baptize two of my great-grand children to be members of his church, a very seldom honor.

Allen M. Fretz

IN MEMORIAM

GUSTAV A. LINSCHIED was born on November 4, 1875, in Ehrenfeld, province of Galicia, Austria, the youngest son of Peter and Elizabeth (Miller) Linscheid. At the age of eight years he came to America with them, arriving at Halstead, Kansas, April 28, 1883. For a time the family lived near Alta Mill, but in 1887 they moved to Reno County and settled near Arlington.

He was baptized by the Rev. Valentin Krehbiel and received into the First Mennonite Church of Christian on April 17, 1892. He attended Halstead Seminary the last year that it existed (1892-93) and was one of the first group of students when Bethel College opened its doors the next year. In 1894-95 he attended Arlington High School, being graduated with high honors that spring.

When all doors of entering the teaching profession were closed he came in his travels, while selling Rev. C. H. van der Smissen's *History of the Mennonites*, to the home of

Rev. Chr. Krehbiel, then President of the Board of Foreign Missions. Here he was asked to enter the mission school at Cantonment in the Indian Territory as teacher. He took this call to be the hand of God directing him into his field of service. So, in the fall of 1895, he went to Cantonment and served as teacher in the mission school for three years. To further prepare himself as missionary he re-entered Bethel College in 1898 and was graduated two years later with the academy class of 1900.

June 10, 1900, was the date of his ordination into the ministry at the Alexanderwohl Church by the Rev. P. Balzer, then President of the Board of Foreign Missions. Immediately he began work as missionary at the Havenaom, now the Clinton, Oklahoma, Station, where he served till the spring of 1904, studying the Cheyenne language in his spare time.

He was united in marriage with Anna S. Hirschler at Hilsboro, Kansas, September 16,

1903, the Rev. J. S. Hirschler, father of the bride, officiating. After working together during that winter in Oklahoma, the young missionary couple was selected to go to Montana to begin mission work on the Tongue River Reservation of the northern Cheyennes. Just



REV. AND MRS. G. A. LINSCHIED

before their departure for the new field of labor, Rev. Linscheid was ordained an elder on April 24, 1904, at Hillsboro, Kansas, by the Rev. J. S. Hirschler.

On the Montana field they were the pioneers and encountered many hardships. Sixteen years of faithful service was rendered here, and they saw the work grow and expand from the very beginning to four stations and two outstations, from no Christian to more than two hundred of them. But because of the need of the family, which had been blessed by two sons, for a change of climate and high school facilities for the boys, the family was transferred to the Cantonment station in Oklahoma in 1920 to fill a vacancy there, where he served for eighteen more years, this being the same station where he started in mission work in 1895. He had charge of the Cantonment station, also of the religious work in the government boarding school till it was discontinued in 1927, and most of these years

also of the Fonda station and the last few years also of the Arapaho station near Canton.

In 1938 he, however, felt that he must leave the work dear to him, mostly on account of the health of his wife. So after forty-three years since entering mission work, he and Mrs. Linscheid came to Newton, Kansas, that fall. Here he found opportunities, particularly the Johannesthal Church whose supply pastor he was for three months.

In the summer of 1939 he was privileged to return to Montana, to substitute for a few months and so had the joy of being present at the thirty-fifth anniversary celebration, since he had started the mission work there. Again in the summer of 1940 the mission board asked him to help out in Oklahoma, which he willingly did, till the new workers, Rev. and Mrs. Arthur Friesen, could come to take up the work.

Returning to Newton that fall it was now his wish to retire from regular service but after much persuasion he accepted the pastorate of the Emmanuel Mennonite Church north of Moundridge in November of 1940 and was privileged to serve there for almost a year, his efforts being greatly blessed.

On September 11, 1941, while teaching a Bible class in the First Mennonite Church of Newton he was taken ill suddenly with nervous convulsions due to hardening of the arteries. This affliction slowly but gradually developed into a complete paralysis of the left side. His physical and mental suffering was intense, particularly after the power of speech was gone and he was quite helpless. Still the Lord strengthened him to bear even this heaviest trial patiently and with resignation. After seven months and three days of suffering he was released and received into the heavenly home at 12:34 on the morning of April 14. He attained the age of sixty-six years, five months, and ten days. The duration of his married life was thirty-eight years and seven months, less two days.

He is survived by his sorrowing wife, two sons, Harold W. and Chester H., with their wives, and one grandson. One sister Katharina, Mrs. J. H. Linscheid, and one brother Edward Linscheid, both of Arlington, Kansas, also survive, as well as many nephews, nieces, other relatives and friends.

EMMET LEROY HARSHBARGER, son of Samuel and Edith (Yoder) Harshbarger, was born near West Liberty, Ohio, Sept. 16, 1901, and departed this life July 26, 1942, at 4:10 p.m. in the Bethel Deaconess hospital in Newton, at the age of forty years, ten months, and ten days.

In his early youth he united with the Mennonite church near the place of his birth.

His early education was obtained in the public schools of West Liberty from which he graduated as valedictorian in 1918. The next year was spent in the normal school of Logan county.

He taught four years in the grade schools of Ohio during which time he received a years college work in summer school in Bluffton college, Bluffton, Ohio.

In the fall of 1923 he re-entered Bluffton college to complete the requirements for the A.B. degree which he received with honors in 1925. He taught four years in the high school of Bluffton. He was awarded the Master of Arts degree in August, 1929 at Ohio State University.

He was appointed assistant instructor in the history department of Ohio State University in 1930 and at the same time worked for the degree of Doctor of Philosophy which he obtained in June, 1933.

In the summer of 1936 he was a Carnegie Fellow at the Institute of International Law in Ann Arbor, Michigan.

He became a member of the faculty of Bethel college in September, 1933, which position he maintained until his illness.

Among his other activities he was a director of a study group in Europe in the summer of 1937. He was instrumental in founding, and was dean of the Kansas Institute of International Relations which was held at Bethel college from 1935 to 1940. He was active in college debate circles, among other offices holding that of governor of the province of the Great Plains in 1939-1940.

He spoke frequently before church and civic gatherings on the subject nearest his heart—good will among all peoples. He was president of the Peace Committee of the General Conference of Mennonites from 1936 until his death.

He will be missed as a worker in the Bethel college Mennonite church where he served as teacher of the Men's Bible class, as presiding

officer at church meetings, and in other capacities.

He was married to Eva Geiger of Bluffton, Ohio, August 19, 1925. He is survived by his wife, two sons, John Howard and Ivan LeRoy; his mother, Mrs. Edith Harshbarger, Urbana, Ohio; one brother, Luke, of Springfield, Ohio, and two sisters, Mary, of North Newton, and Mildred of Akron, Ohio.



DR. E. L. HARSHBARGER

The passing of Dr. E. L. Harshbarger has removed from the college faculty an outstanding leader and teacher. He was not only a sound and thorough scholar in the field of history and economics; he was able to interpret with insight and interest so that others could understand. The students who passed through his classes during his eight years at Bethel, are unanimous in their testimony to his ability to present an enormous amount of factual material in a dynamic and interesting manner. More than that, he was a devoted Christian and a loyal churchman. He was an ideal college teacher. Under his influence the mind widened. He had a keen insight into the problems and the evils of our social and political life, and he was able to expose them with merciless candor. But his thinking was constructive and he pointed out the Christian solution for the ills of society. He was a tireless worker for peace. The historic peace churches owe him a lasting debt of gratitude

for his service in planning with high government officials the present program of the civilian public service camps. He died prematurely, at the age of forty, just as he was achieving the peak of his great strength. In these troubled days, we instinctively feel, his life would have been to us as the shadow of a great rock in a dry and thirsty land. But it was not to be so. Though his life was short, it was full and free and bore fruit fit for the Master's use.

Though no longer with us to work as formerly, his influence carries on in those whom he helped to see visions and dream dreams, in those who were touched by his warm friendliness, in those who observed his witness in intense suffering, and in those whom he loved very dearly.

JACOB H. QUIRING

Jacob H. Quiring was born in Koppental, Russia, July 1, 1875. His father John Quiring, was a minister and elder of the Mennonite Churches in The Volga District.

At the age of eleven his father placed him in a private school on the Weierhof, Germany, where he remained until completing his studies. He then entered the Basel Seminary, and returned to Russia at the age of twenty-one.

He was ordained to the ministry by his father, and served the General Conference of Mennonites in Russia until he came to the United States in 1905. From 1905 until 1907 he served the various churches under the auspices of the Home Mission Board of the General Conference of Mennonites in this country. On September 17, 1908 he married Dora Haury, daughter of Dr. S. S. Haury of Newton, Kansas.

He entered Moody Bible Institute in the fall of 1907 and continued his studies at McCormick Theological Seminary and Chicago University. In 1913 he went abroad and entered Berlin University as a Fellow in Hebrew from McCormick Seminary.

He was professor of Greek, Hebrew, and Biblical Literature at Witmarsum Seminary and Bluffton College from 1921 to 1931.

From 1931 until his death on October 27, 1942, he resided in New York City. He was active member of the Riverside Church of which Dr. Harry Emerson Fosdick is the pastor and for a number of years had charge of an adult Bible study group in the church school.

In addition to near relatives in Russia he is survived by his wife and three daughters, Mrs. Maurice Huber of Cleveland; Mrs. William Williams of Columbus; and Helene.



REV. JACOB H. QUIRING

After a short service in the chapel of the Riverside church on October 29, 1942, the remains were taken to Bluffton, Ohio for interment. Here funeral services were held on Saturday, October 31, 1942 in the Mennonite church.

REV. PETER FLAMING

Rev. Peter Flaming, son of Andrew and Helena Unruh Flaming, was born Aug. 27, 1855 in Russia. He attended the village school, and his teacher, Daniel Penner, influenced him in these early years to love the Lord Jesus. At the age of 19 he came to McPherson Co., Kansas with his parents. They lived through hard pioneering years, and he could not gain a further education then, but attended Bethel College for 2 years later on. He was baptized by Rev. Jacob Buller on confession of faith in 1875 and became a faithful member of the Hoffnungsau Church.

He married Katharina Kliever, April 22, 1879 and together they shared what life brought of joy and sorrow until she died May 11, 1893. He was married Jan. 4, 1895 to Aganetha Schultz, who was taken from him through death March 4, 1940.

He was elected to the ministry by his church in 1880 and ordained by Rev. Dietrich Gaeddert. Faithfully, lovingly and sacrificially he served the church until he laid down the work on account of weak eyes in 1934. The church loved him and appreciated his work.

He was lonely after the death of his wife, and grew weaker as time went on. He spent



REV. PETER FLAMING

some time in the hospital at Goessel where, despite good care, he did not get better but passed to the great beyond in faith on Feb. 24, 1942 at the age of 86 years, 5 months, 27 days. Three sons, three daughters, many other relatives and friends as well as his church his church remember him lovingly.

"Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, for their works follow with them.

REV. JOHN FLAMING

Rev. John Flaming, March 28, 1863—Feb. 4, 1942. Son of Andrew Flaming and Helen Unruh-Flaming who came from Russia in 1874. Lived at Sharda, South Russia; near Peabody, Kansas; near Inman, Kansas, and

around Corn, Oklahoma. Married Maria Enns. Children who mourn his passing: Mrs. H. N. Kroeker and Mrs. G. N. Kroeker, both of Corn, Oklahoma; P. J. Flaming, Weatherford, Oklahoma; H. B. Flaming, Corn, Oklahoma; John W. Flaming, Parlier, California; Ernest B. Flaming, Reedley, California; and Fred Alvin, and Clarence of Weatherford, Oklahoma. Church Elder for twenty-one years.

"A sturdy oak has fallen; a fruitful tree has gone the way of all flesh. In truth, Rev. Flaming was a sturdy oak which had struck its roots deeper and deeper into a faith in the merciful God no matter how the storms howled around his head and threatened to dislodge him . . . We must say, 'Here truly was a soul that trusted in God, that saw its way clearly and then went that way no matter what the odds were or the difficulties.' Though rather unschooled he nevertheless did a noble work as minister and Elder of the Bergthal Church. If these walls could only speak, they would tell of many a sound gospel truth which was fearlessly proclaimed to the world by this enterprising leader. He was a servant of God for thirty-two years and Elder of his church for twenty-one years. It was no idle whim for fancy which brought him to tell the world of the Great God and mighty Saviour, whom he loved and served. When in 1895 a tree crashed him to the ground and for two hours he was thought dead, a solemn promise made to his God made him a willing tool in the hands of God. As S. S. president and also teacher he began his work in the vineyard of God. Then on June 16, 1899, came the call to the ministry. Though knowing his weakness he followed the call and was ordained April 16, 1902, as minister and on the fourteenth of May, 1911, as Elder. His sermons were not the outpouring of personal knowledge nor the idle seeking for acclaim, but as he himself put it: 'I got it all on my knees from the Lord.'"

We have lost a leader and friend; the children have lost a father, but heaven has gained a tireless worker and a faithful servant. There he is now "safe in the arms of Jesus," his hopes attained, his objective reached."

REV. J. J. FLICKINGER

Rev. J. J. Flickinger, son of Jacob and Barbara Flickinger, was born Jan. 1, 1857 in Russia. In 1872 he was baptized by Rev. Jacob Stucky and became a member of the Menno-

nite Church. In 1874 he came with his parents to Marion, S. Dak., and on Oct. 28, 1879 he married Maria Senner, with whom he has shared life's joys and sorrows for 52 years.

The pioneer years were difficult. In 1884 they and 37 other families came to Pretty Prairie, Kansas, and founded a settlement there. 1885 he was chosen minister, and six years later he became elder. He served in this capacity till 1919 when he asked the church to secure some one who could serve in both languages. He continued to serve until Rev. J. B. Epp took over the leadership. During the 35 years of his ministry he has instructed a large number catechetically and baptized them, married many, and has spoken words of comfort often to those who stood beside caskets.

On the 12th of February, 1942 he became ill with pneumonia, and on the 23rd he entered into rest having attained the age of 85 years, 1 mo. and 23 days. He leaves 2 sons, 3 daughters, 3 sisters, the church and many friends. His grandson, Victor Graber, a young minister, grandson, was one of those who spoke at the funeral, using the words of Phil. 1:21: "For to me to live is Christ, and to die is gain."

REV. JOEL LEHMAN

Rev. Joel Lehman, son of Abraham and Barabara (Zuercher) Lehman was born on January 29, 1862, and passed away on May 30, 1942 at the age of eighty years and four months. In the summer of 1880, he found his Redeemer, Jesus Christ, who from that time on became his guide. Through baptism on October 30, 1880, he became a member of the First Mennonite Church of Berne, Indiana. When a youth of nineteen, he was selected as a Sunday School teacher. He faithfully and loyally served the Sunday School in this capacity for a period of over fifty years.

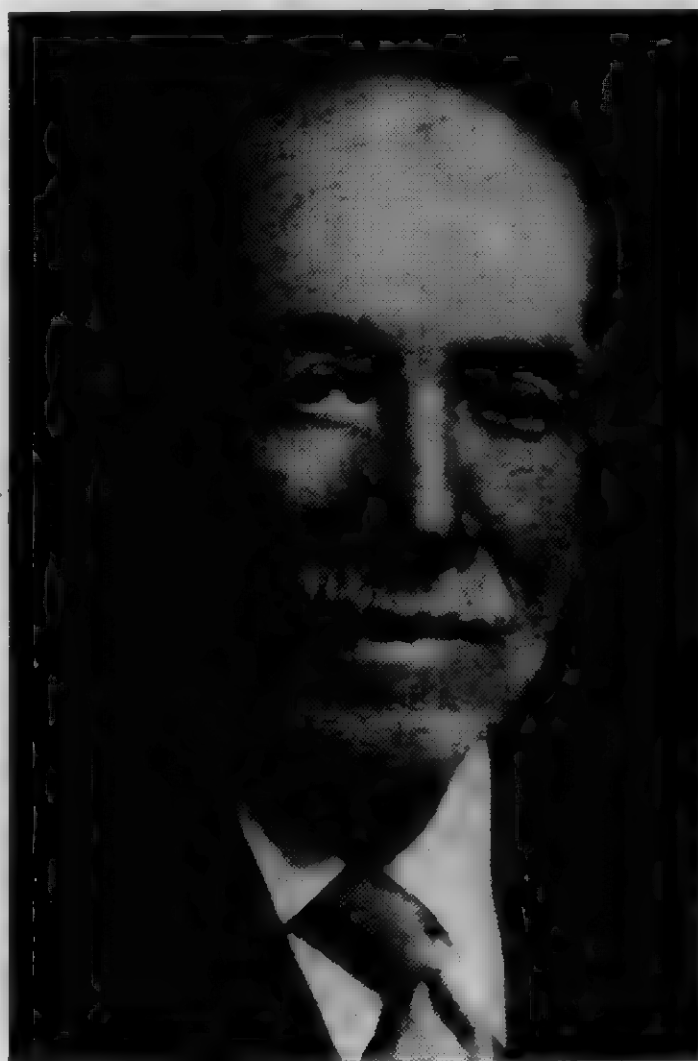
In January 1888, he was chosen by the church to serve in the following ways: by preaching; by conducting Bible and Prayer Meetings; by teaching in the Sunday School; and by visiting the sick. On September 1888, he was united in holy matrimony to Miss Anna Sprunger, daughter of David and Barbara (Lehman) Sprunger.

In January 1890, he was ordained as a minister of the Gospel. In the spring of 1890 he received a call from the evangelistic committee to preach in the Salem church at Dal-

ton, Ohio. After serving this church for two months, he received a further call to preach in the Church at Hayesville, Ohio. He served the two churches simultaneously for 3 years.

After that he served the Salem church alone for a period of twelve years, or until April 1902. At this time he returned to his home community and purchased a farm two miles northeast of Berne where he resided the rest of his days.

On October 2, 1938 Mr. and Mrs. Lehman celebrated their golden wedding anniversary.



REV. JOEL LEHMAN

Rev. Lehman's death came after a short illness and as a great shock and surprise. He had planted corn on Wednesday but became ill shortly afterwards. His sickness developed into pneumonia and despite the best of medical care he failed rapidly. Rev. Lehman was injured nearly two weeks before through a fall, and it is thought that probably the fatal illness was brought on by the injuries suffered in this fall. He was widely and favorably known throughout this community and for the past 40 years had lived on the farm where he died.

Surviving him are his bereaved wife, Anna, four sons and three daughters. They are: Gilbert of Harmon, Ill., Mrs. John Rohrs of

Edgerton, Ohio; Frieda of Evanston, Ill., Carl and Myron of Berne and Hilda and Palmer at home; also two sisters, Mrs. A. J. Moser, Mrs. Louis Reiff and one brother, Abraham. Seven grandchildren survive.

HENRY P. PETERS

Henry P. Peters, son of Gerhard and Justina Penner Peters was born in South Russia on April 14, 1869. In the year of 1875 he immigrated with his parents, two brothers, and one sister to America. They settled on the prairies in Marion County, southwest of the present city of Hillsboro.

He received his elementary education in the private neighborhood schools and in District 75. As a young man he taught in the district schools of the Hillsboro Community. Later he taught in the Hillsboro Preparatory School and also served as principal of the Lehigh Public Schools. Although he gave up the teaching profession after fifteen terms in the field, he never lost his interest in education.

In those early days, a term of Bible and religion was required at the end of each year and the school day was opened with song and prayer. In his later life he counted these years as his happiest and most blessed experiences.

It was during this time that he accepted Christ in faith and was baptized by Rev. Hirschler and admitted as a member in the First Mennonite Church of Hillsboro on November 28, 1901.

Some years later when H. D. Penner was pastor he was elected by the church an assistant and after considerable hesitation and inner struggle he accepted and was ordained August 25, 1907. Later he served as minister in the Garden Township Church. In 1915, he relinquished his pastorate here to continue his education.

He held a bachelor of Arts degree from Bethel College, a master of Arts degree from Bluffton College, Ohio, and a bachelor of Divinity from the Northwestern University where he had done a considerable amount of work toward the degree of doctor of divinity.

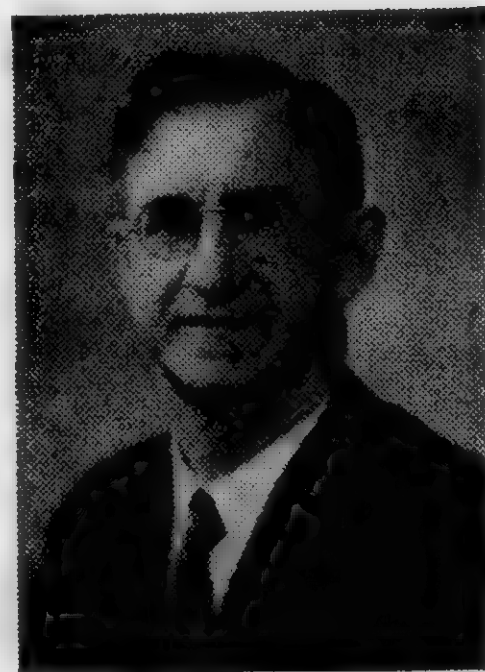
He passed on to his reward on February 24, 1942, at the Bethesda Home at Goessel, Kansas, having attained the age of 72 years, 10 months, and 10 days.

ALVIN C. ALDERFER

Alvin C. Alderfer, Harleysville, Pa., was one of the most active laymen of the Eastern

District Conference. Besides looking after his large insurance and banking interests, and serving as Justice of Peace, he found time for church work, conference activities, and community charities. His death is a distinct loss to all the groups with which he was associated.

He united with the Eden Mennonite congregation, Schwenksville, on July 11, 1897. On January 1, 1900 he was elected secretary of



ALVIN C. ALDERFER

the congregation. He served faithfully for forty-one years. On January 1, 1941 he asked to be relieved of this responsibility. He was then elected "Honorary Secretary" for life. During his tenure in office he gave time and effort freely to help build and strengthen that congregation.

In 1930 he was elected treasurer of the Eastern District Conference and served until 1938. He was selected as trustee of Bluffton College in 1934 and served until 1941. During this period he helped that institution through a re-financing program, contributing much in effort and time, drawing heavily upon his wide business experience.

He was also interested in the Grandview Hospital, Sellersville. Under his chairmanship that institution grew from its early beginnings until it attained a place of influence in this section of Pennsylvania.

His religious interests were inter-denominational. As a keen Bible student he enjoyed the proclamation of the Word of God, both in his own congregation and in other places of meeting. He was a faithful attendant at the Ocean Grove Camp Meetings, Ocean Grove,

N. J. He loved to expound the Bible as well as to hear it explained, and for many years taught Bible Classes in Eden Mennonite Sunday School and in the Harleysville Union Sunday School.

In 1890, October 25, he was married to Miss Mary L. Alderfer. They enjoyed fifty years of mutual happiness. To this union were born five daughters. It was in this family circle, surrounded by his wife, his daughters and their families, that he found his greatest happiness.

It was a particular pleasure of his to attend General Conference sessions. From Perkaspie, 1920 until Souderton, 1941 he and his wife attended every session but one, that at Saskatoon in 1938. This was the year that a paralytic stroke had incapacitated him and thus prevented his attendance, though he had planned to be there and only gave up the idea at the insistence of the family.

His rise from country school teacher to the head of one of Pennsylvania's large Mutual Insurance Companies and to the presidency of the Harleysville National Bank, he attributed to his Mennonite heritage—a love for thrift and the ability for hard work.

He last attended meeting in his own congregation on General Conference Sunday, August 17, when he listened to a message by the guest preacher I. J. Dyck, Mountain Lake, Minn. Less than a month later he was removed to the Sellerville Hospital for an operation. Ten days later, September 21, he quietly slipped across to the eternal realms, having first called all of his children and grandchildren to his bedside for a last word of greeting and farewell.

On September 25, services were held at Schwenksville, his pastor preaching from Isaiah 6:1. His remains were laid to rest in the Salford Burying Grounds, near the village

that had been the scene of his active and useful life. He had reached the age of 70 years, 10 months, and 12 days.

F. H. S.

J. H. LOGANBILL, Assistant Professor of Psychology and Business Manager of Bluffton College, passed to his eternal reward Friday morning, November 20, in the Bluffton Hospital. He had been suffering with cancer for over three months, having given up his college duties on August 1.

Brother Loganbill was born October 21, 1889, in Fortuna, Missouri. He received his A. B. degree from Bethel College, North Newton, Kansas, and his M. A. degree from the University of Kansas. For eleven years he was teacher and school administrator in the public schools of Kansas. He served one year as Instructor in Education in Friends University, Wichita, Kansas, and four years as Assistant Professor of Education of Bethel College. Here he also served at various times as Business Manager, Dean of Men and Director of Student Employment. For the past five years he has been a member of the staff of Bluffton College.

Besides his wife Brother Loganbill leaves four sons, Fernan, who has completed his Junior year in college, Varden and Denard in high school, and Lanoy in junior high.

Brother Loganbill gave to the college five years of excellent service. His Christian character was admired by students and colleagues. His business sense was respected by fellow staff members, members of the Board of Trustees, and constituents. He gave himself without reserve to the cause of Christian education and to the building of Christian character in those young people with whom he came in contact. His passing is a distinct loss to the college and church which he served.

The General Conference

THE GENERAL CONFERENCE ORGANIZATION OFFICERS OF THE CONFERENCE

President—C. E. Krehbiel, Newton, Kansas.....1944
Vice President—A. J. Dyck, Inman, Kansas1944
Secretary—Phil. A. Wedel, Aberdeen, Idaho1944

Executive Committee

Chairman—C. E. Krehbiel, Newton, Kansas
Vice Chairman—A. J. Dyck, Inman, Kansas
Secretary—Phil. A. Wedel, Aberdeen, Idaho
P. P. Wedel, Moundridge, Kansas
J. M. Regier, Hillsboro, Kansas

H. J. Andres, Newton, Kansas
E. G. Kaufman, North Newton, Kansas
I. W. Bauman, Bluffton, Ohio
H. E. Suderman, Newton, Kansas

Conf. Treas.—Karl A. Richert, Newton, Kansas
Statistician—Phil. A. Wedel, Aberdeen, Idaho

Business Committee

Chairman—J. S. Schultz, Bluffton, Ohio.....1950
Walter Gering, Moundridge, Kansas1944
J. J. Thiessen, Saskatoon, Saskatchewan.....1947

Board of Foreign Missions

Chairman—P. P. Wedel, Moundridge, Kansas	1950
Vice Chairman—A. E. Kreider, North Newton, Kan.	1944
Secretary—P. H. Richert, Newton, Kansas	1947
Treasurer—J. E. Regier, Newton, Kansas (Appointed)	
H. G. Nyce, Allentown, Pa.	1947
A. P. Waltner, Marion, South Dakota	1950
D. J. Unruh, Pratum, Oregon	1944

Board of Home Missions

Chairman—J. M. Regier, Hillsboro, Kansas	1950
Secretary—A. J. Neuenschwander, Quakertown, Pa.	1944
Treasurer—J. J. Plenert, 429 Knorr St., Philadelphia, Pa.	1947
David Toewa, Rosthern, Saskatchewan, Can.	1947
J. E. Amstutz, Trenton, Ohio	1944
Harley King, Colfax, Washington	1950

Board of Publication

Chairman—H. J. Andres, Newton, Kansas	1944
A. J. Richert, Los Angeles, Calif.	1944
Secretary—J. M. Suderman, Newton, Kansas	1947
Treasurer—E. W. Baumgartner, Berne, Indiana	1950
C. Henry Smith, Bluffton, Ohio	1950
A. A. Penner, Mountain Lake, Minnesota	1947

Board of Education

Chairman—E. G. Kaufman, North Newton, Kansas	1950
Secretary—Lester Hostetler, North Newton, Kansas	1944
Treasurer—A. S. Rosenberger, Dalton, Ohio	1950
J. H. Langenwalter, Reedley, California	1947
J. D. Unruh, Freeman, South Dakota	1944
Erland Waltner, Mountain Lake, Minnesota	1947

Emergency Relief Board

Chairman—I. W. Bauman, Bluffton, Ohio	1950
Vice Chairman—H. A. Fast, 809 East 6th St., Newton, Kansas	1950
Secretary—John C. Mueller, Freeman, South Dakota	1944
Treasurer—P. H. Unruh, Goessel, Kansas	1947
Jacob Gerbrandt, Drake, Saskatchewan	1944
D. C. Wedel, Halstead, Kansas	1947

Board of Trustees

Chairman—H. E. Suderman, Newton, Kansas	1944
Secretary—J. E. Regier, Newton, Kansas	1947
Treasurer—Karl A. Richert, Newton, Kansas	1947
J. J. Eymann, Reedley, California	1950
J. C. Graber, Freeman, South Dakota	1950
C. H. Goering, Moundridge, Kansas	1944

Committee on Doctrine and Conduct

Chairman—J. C. Kaufman, Whitewater, Kansas	
Secretary—Willard Claassen, Freeman, South Dakota	
Treasurer—J. E. Entz, Newton, Kansas	
John Bartel, Delft, Minnesota	
Elmer Basinger, Summerfield, Ill.	

Placement Committee

Chairman—Freeman H. Swartz, Norristown, Pa.	1950
Secretary—Abraham Warkentin, Newton, Kansas	1950
P. K. Regier, Henderson, Nebr.	1947
J. H. Enns, 55 Kate St., Winnipeg, Manitoba, Canada	1944
N.W. Bahnmann, Sardis, B. C., Can.	1944
P. E. Whitmer, Bluffton, Ohio	1947

Peace Committee

Chairman—H. T. Unruh, Hillsboro, Kansas	1944
Vice Chairman—J. N. Smucker, Bluffton, Ohio	1944
Secretary—E. J. Bohn, Souderton, Pa.	1947
Treasurer—L. J. Horsch, Ontario, California	1950
Emil Waltner, Freeman, South Dakota	1947
John G. Rempel, Rosthern, Saskatchewan, Can.	1944
(H. A. Fast, General Director C. P. S. Camps, Newton Kansas)	

Church Unity Committee

Chairman—Benj. Ewert, 286 River Ave., Winnipeg, Manitoba	1947
Secretary—William F. Unruh, Moundridge, Kansas	1950
I. J. Dick, Mountain Lake, Minnesota	1947
Arnold E. Funk, Hillsboro, Kansas	1944

J. E. Kaufman, Inman, Kansas	1950
John Regier, Laird, Saskatchewan	1944

Members Bible School and Seminary Board

Lester Hostetler, North Newton, Kansas	1944
A. S. Rosenberger, Dalton, Ohio	1944
Ed. G. Kaufman, North Newton, Kansas	1947
E. W. Baumgartner, Berne, Indiana	1947
J. N. Smucker, Bluffton, Ohio	1950
C. E. Krehbiel, Newton, Kansas	1950

AUXILIARY ORGANIZATIONS**Women's Missionary Societies**

Honorary President—Mrs. S. S. Haury, Newton, Kans.	
President—Mrs. A. M. Lohrentz, McPherson, Kans.	
Vice President—Mrs. R. A. Goerz, Newton, Kans.	
Sec.-Treas.—Mrs. Frieda Regier Entz, Newton, Kansas	

Literature Committee

Chairman—Mrs. J. S. Schultz, Bluffton, Ohio.	
Secy.-Treas.—Mrs. A. J. Neuenschwander, Quakertown, Pennsylvania.	
Librarian—Mrs. A. E. Kreider, North Newton, Kansas.	

Junior and Intermediate Department

Miss Huldah Myers, Quakertown, Pennsylvania.	
--	--

District Advisors

Northern District—Mrs. P. R. Schroeder, Chairman, Mountain Lake, Minn.	
Eastern District—Mrs. J. R. Fretz, Secretary-Treasurer, Lansdale, Pennsylvania.	
Western District—Miss Elizabeth Andres, Newton, Kans.	
Middle District—Mrs. Menno Burkhalter, Berne, Indiana.	
Pacific District—Mrs. D. C. Krehbiel, Reedley, Calif.	
Canada—Mrs. G. A. Krehbiel, Drake, Sask.	

All-Mennonite Committee

Miss Emma Ruth, Reedley, Calif.	
---------------------------------	--

Young People's Union

President—Ted Claassen, Newton, Kansas	
Vice President—Arthur Wenger, Shafter, California	
Sec.-Treas.—Dorothy Dietz, Quakertown, Pa.	

DISTRICT CONFERENCE OFFICERS**Eastern District**

President—Sylvan S. Lehman, R. 2, Quarryville, Pa.	
Vice President—Russel Mast, Bedminster, Pa.	
Secretary—Howard G. Nyce, 1443 Chew St., Allentown, Pa.	
Treasurer—Alvin H. Alderfer, 3235 Fuller St., Holmesburg, Pa.	

Middle District

President—A. C. Schultz, Bluffton, Ohio	
Secretary—G. T. Soldner, Bluffton, Ohio	
Treasurer—L. A. Geiger, Pandora, Ohio	

Western District

President—Arnold E. Funk, Hillsboro, Kansas	
Vice President—D. C. Wedel, Halstead, Kansas	
Secretary—Herbert E. Miller, Deer Creek, Okla.	

Pacific District

President—D. J. Unruh, Pratum, Oregon	
Secretary—F. F. Jantzen, Paso Robles, Calif.	
Treasurer—J. C. Jantz, Odessa, Washington	

Northern District

President—J. D. Unruh, Freeman, S. Dakota	
Vice President—A. W. Friesen, Henderson, Nebr.	
Secretary—H. M. Harder, Mt. Lake, Minn.	
Treasurer—Victor Sawatzky, Butterfield, Minn.	

Canadian Mennonite Conference

President—Benj. Ewert, 286 River Ave., Winnipeg, Manitoba	
Vice President—J. J. Thiessen, 337 Fifth Ave., N. Saskatoon, Sask.	
Sec'y-Treas.—Joh. G. Rempel, Rosthern Saskatchewan.	

FOREIGN MISSIONARIES AND THEIR STATIONS

America

Oklahoma—

Clinton: Mr. and Mrs. J. B. Ediger (serving also Hammon and Thomas)

Canton: Mr. and Mrs. Arthur Friesen (serving also Longdale and Fonda)

Montana—

Lame Deer: Mr. and Mrs. R. Petter (supervising also Birney.)

Busby: Mr. and Mrs. A. Habegger

Ashland: Mrs. V. Petter, assisted by Miss Gibbs.

Arizona—

Oraibi: Mr. and Mrs. J. P. Suderman

Hotevilla: Mr. and Mrs. Daniel Schirmer

Tuba City (Moen Copi): Mr. and Mrs. F. A. Johnson

India

Champa, C. P.—

Mr. and Mrs. P. W. Penner

Doctors H. R. and Ella Bauman (on furlough)

Miss Eva Pauls, nurse

Mr. and Mrs. Harold Ratzlaff

Mr. and Mrs. Orlando Waltner

Janjgir, C. P.—

Miss Mortha Burkhalter

Mr. and Mrs. S. T. Moyer

Miss Helen Nickel

Mauhaudah—

Korba, C. P.—

Mr. and Mrs. A. E. Jantzen

Jadipur, C. P.—

Mr. and Mrs. Dr. H. E. Dester

Mr. and Mrs. J. R. Duerksen

Augusta Schmidt (On furlough)

Mr. and Mrs. John Thiessen

China

Kai Chow, Hopei Province

Miss Elizabeth Goertz (Interned)

Miss Marie J. Regier

Tamingfu, Hopei Prov.—

Mr. and Mrs. H. J. Brown (Interned)

Miss Wilhelmina Kuyf (On furlough)

Philippines

Baguio

Mr. and Mrs. A. L. Jantzen (Interned)

Mr. and Mrs. M. J. Dirks (Interned)

Mr. and Mrs. Lester Wuthrich (Interned)

America (on furlough and evacuated)

Mr. and Mrs. S. F. Pannabecker, Bluffton, O.

Mr. and Mrs. W. C. Voth, Newton, Kans.

Dr. and Mrs. C. L. Pannabecker, Gibson City, Ill.

Miss Aganetha Fast, Mt. Lake, Minn.

Miss Etta R. Davis, Freeman, S. Dakota

Mr. and Mrs. August Ewert, Mt. Lake, Minn.

Mr. and Mrs. P. A. Penner, Newton, Kans.

Mr. and Mrs. P. A. Wenger

HOME MISSIONS

THE WORKERS AND THEIR FIELDS

In Canada

Rev. N. W. Bahnmann, Sardis, B. C.

Rev. J. P. Bueckert, Gretna, Manitoba, R. R.

Rev. Isaac A. Derksen, Herbert, Saskatchewan.

Rev. Charles B. Dirks, Ridgedale, Saskatchewan.

Rev. J. J. Duerksen, Swift Current, Saskatchewan.

Rev. J. A. Dyck, Niagara-on-the-Lake, and Toronto, Ont.

Rev. J. H. Enns, 392 Alex. Ave, Winnipeg, Manitoba.

Rev. Benjamin Ewert, 286 River Avenue, Winnipeg, Man.

Rev. C. D. Harder, Rosemary, Alberta.

Rev. David Hausknecht, Sardis, B. C.

Rev. J. H. Janzen, 164 Erb St., Waterloo, Ontario.

Rev. Joh. Jul. Klassen, Yarrow, B. C.

Rev. J. P. Klassen, 55 Kate Street, Winnipeg, Manitoba.

Rev. N. J. Kroeker, Great Deer, Saskatchewan.

Rev. Herman P. Lepp, Reesor, Ontario.

Rev. D. J. Loewen, Rabbit Lake, Sask.

Rev. William Martens, Grantham, Alberta.

Rev. G. G. Neufeld, Whitewater, Manitoba.

Rev. J. D. Nickel, Lymburn, Alberta.

Rev. John J. Nickel, Main Centre, Saskatchewan.

Rev. Jacob J. Nickel, Langham, Saskatchewan.

Rev. V. E. Nickel, Wymark, Saskatchewan.

Rev. Johannes Regier, Laird, Saskatchewan.

Rev. J. G. Rempel, Rosthern, Saskatchewan.

Rev. C. F. Sawatzky, Laird, Saskatchewan.

Rev. W. J. Schellenberg, 29 Garnet St., St. Catharines,

Ontario.

Rev. J. J. Thiessen, 443-3rd Ave., N. Saskatoon, Sask.

Rev. Jacob Toews, Glenlea, Man.

Rev. Jacob B. Wiens, 6460 St. George St., Vancouver, BC

Girls Homes in Canada

a) Winnipeg, Miss Lena Epp, Matron, 412 Banatyne Ave. Rev. J. H. Enns spiritual advisor and Bible teacher.

b) Saskatoon, Sask. Rev. and Mrs. J. J. Thiessen, Supt. and Matron, 433-3rd Avenue N.

c) Vancouver, B. C. Rev. and Mrs. Jacob B. Wiens, Supt. and Matron, 6460 St. George Street.

South America

Rev. Abram Harder, Philadelphia, Kolonie Fernheim, Gran Chaco, Paraguay, South America.

(Rev. Harder, visits various colonies and churches regularly and ministers to a group in Asuncion, each Quarter)

Workers in the United States

Calvary Mennonite Church, Mechanics Grove, Penna. Rev. & Mrs. Sylvan Lehman, R. R. 2, Quarryville, Pa.

Miss Catharine Niswander, Parish Worker in Philadelphia, 2011 North 7th Street, Philadelphia, Pa.

Memorial Mennonite Church, Altoona, Pa. Rev. and Mrs. Delbert E. Welty, 2204-11th Avenue.

Smith Corner Mennonite Church, East Freedom, Pa. Rev. and Mrs. John S. Raugh, East Freedom, Pa.

First Mennonite Church, 73rd and Laflin Streets, Chicago, Ill. Rev. and Mrs. Erwin Albrecht, 1500 West 72 Place, Chicago, Illinois.

Mennonite Bible Mission, 4221 S. Rockwell St., Chicago, Ill. Rev. and Mrs. John T. Neufeld, 4215 S. Rockwell Street, Chicago, Ill.

Alberta Community Church (Mennonite), 5188 N.E. 23rd Avenue and Summer Streets, Portland, Oregon. Rev. and Mrs. Arnold J. Regier, 5215 N. E. 23rd Avenue.

First Mennonite Church, Hutchinson Kans. Rev. & Mrs. Clyde Dirks, 725 East 7th St., Hutchinson, Kans.

Churches Supported in Cooperation with District Conferences

Mennonite Mission, Fredonia, Kansas.

Bethel Church, Winton, California. Rev. and Mrs. J. P. Glanzer, Winton, California.

Grace Menn. Church, Albany, Oregon. Rev. and Mrs. P. A. Kliever, Albany, Oregon, 1114 Santiam Road.

Miss Elsa E. Grantland, Paint Rock, North Carolina. Mountain Sunday School, and Personal Work.

Ministers Of The General Conference

* Ministers that have no regular charge.

EASTERN DISTRICT CONFERENCE

Bauman, Dr. Harvey R. ----- Champa, C. P., India (On furlough)

Bohn, Ernest J. ----- 203 Broad St., Souderton, Pa.

Burkholder, Harold D. ----- Quakertown, Pa.

Fretz, A. M. ----- Perkasio, Pa.

Geigley, A. W. ----- Fairfield, Pa.

Graybill, Benjamin S. ----- Richfield, Pa.

Greger, George D. ----- Schellsburg, Pa.

Hess, Elmer D., 343 Main St. ----- Denver, Pa.

Johnson, Elmer E. S. ----- Hereford, Pa.

Krehbiel, Olin A. ----- Lansdale, Pa.

Landes, Howard T., 6813 Clearview St., Philadelphia, Pa.

Lehman, Sylvan S. ----- Quarryville, Pa.

Mast, Russel L. ----- Bedminster, Pa.

Moyer, Samuel T. ----- Janjgir, C. P., India

Nyce, Howard G. ----- 1443 Chew St., Allentown, Pa.

Neuenschwander, A. J. 724 Juniper St., Quakertown, Pa.

Plenert, J. J. ----- 429 Knorr St., Philadelphia, Pa.

Raugh, John G. ----- E. Freedom, Pa.

Shelly, Elwood S. ----- 440 Dotts St., Pennsburg, Pa.

Shelly, Andrew R., Student ----- Hartford, Conn.

Shelly, Ward, ----- Coopersburg, Pa.

Slotterback, E. F. ----- R. 2, Bluffton, Ohio

Stubbs, R. V. ----- Bowmansville, Pa.

Swartz, Freeman H., 507 Hamilton St., Norristown, Pa.

Welty, Delbert E. ----- Altoona, Pa.

Wenger, Paul ----- Roaring Springs, Pa.

*Amstutz, S. S. ----- Quarryville, Pa.
 *Foulke, Linford ----- Quakertown, Pa.
 *Martin, Amos F., ----- 332 Manor Ave., Millersville, Pa.
 *Rosenberger, S. M. ----- R. R. 2, Quakertown, Pa.
 *Snyder, A. S. ----- 104 E. 2nd Ave., Altoona, Pa.

LICENTIATES

Hunter, R. R. ----- 1929 Fifth Ave., Altoona, Pa.
 Temple, Walter H. ----- 238 South 14th St., Allentown, Pa.
 Harnish, Martin K. ----- Quarryville, Pa.
 Rosenberger, Harleigh Student, Colgate, Rochester, N.Y.
 Unruh, John ----- Hatfield, Pa.

MIDDLE DISTRICT CONFERENCE

Albrecht, Erwin ----- 1500 W. 72 Place, Chicago, Ill.
 Amstutz, J. E. ----- Trenton, Ohio
 Basinger, Elmer ----- Summerfield, Ill.
 Bauman, Irwin W. ----- Bluffton, Ohio
 Boehr, P. J. ----- Pandora, Ohio
 Dick, George ----- 803 E. Kibby St., Lima, Ohio
 Metzger, Leo ----- Fortuna, Mo.
 Mullett, E. S. ----- Nappanee, Indiana
 Musser, Forrest ----- Pandora, Ohio
 Neufeld, John T. ----- 4215 So. Rockwell St., Chicago, Ill.
 Nunemaker, H. E. ----- Donnellson, Iowa
 Rosenberger, A. S. ----- Dalton, Ohio
 Schultz, A. C. ----- Bluffton, Ohio
 Smucker, Donovan ----- Wadsworth, Ohio
 Smucker, J. N. ----- Bluffton, Ohio
 Stauffer, Wm. H. ----- Sugarcreek, Ohio
 Suckau, C. H. ----- Berne, Indiana
 *Augsburger, Wm. ----- Van Orin, Ill.
 *Esau, J. J. ----- Bluffton, Ohio
 *Hass, Jacob ----- Pandora, Ohio
 *Hilty, P. P. ----- Versailles, Mo.
 *Keiser, A. R. ----- Everett, Ohio
 *Niswander, M. A. ----- Upland, Calif.
 *Pannabecker, S. F. ----- Bluffton, Ohio
 *Ramseyer, L. L. ----- Bluffton, Ohio
 *Soldner, G. T. ----- Bluffton, Ohio
 *Whitmer, P. E. ----- Pandora, Ohio

WESTERN DISTRICT CONFERENCE

Albrecht, Abraham ----- Ransom, Kansas
 Albrecht, Franz ----- Beatrice, Nebraska
 Banman, J. J. ----- Newton, Kansas
 Bechtel, A. S. ----- Hanston, Kansas
 Bergen, J. W. ----- Goltry, Oklahoma
 Buller, P. P. ----- Goessel, Kansas
 Buller, P. ----- Goessel, Kansas
 Dester, H. E. ----- Basna, C. P., India
 Dirks, Clyde H. ----- 725 East 7th St., Hutchinson, Kansas
 Dirks, A. Jacob ----- Halstead, Kansas
 Dirks, Marvin ----- Philippine Islands
 Dyck, A. J. ----- Inman, Kansas
 Duerksen, J. R. ----- Bessie, Okla.
 Duerksen, J. R. ----- Basna, C. P., India
 Dyck, H. J. ----- Elbing, Kansas
 Dyck, Walter H. ----- 1408 N. 9 St., Beatrice, Nebr.
 Eck, Marvin, ----- Turpin, Okla.
 Ediger, J. B. ----- Clinton, Oklahoma
 Entz, J. E. ----- Newton, Kansas
 Epp, J. H. ----- Colby, Kansas
 Franzen, Henry, ----- North Newton, Kansas
 Frantz, Peter E. ----- 655 So. Lorraine Ave., Wichita, Ks.
 Frey, Gustav ----- Newton, Kansas
 Friesen, Arthur ----- Canton, Okla.
 Funck, Henry ----- Hydro, Okla.
 Funk, Arnold E. ----- Hillsboro, Kansas
 Gaeddert, Albert ----- Moundridge, Kansas
 Gering, Walter A. ----- Moundridge, Kansas
 Harder, H. N. ----- 320 W. York, Enid, Okla.
 Hege, Henry ----- Corn, Oklahoma
 Graber, Victor ----- Plains, Kansas
 Isaac, Ferd. ----- Biblical Seminary, N. Y.
 Janzen, B. H. ----- Lehigh, Kansas
 Kaufman, J. C. ----- Whitewater, Kansas
 Kaufman, J. E. ----- Inman, Kansas
 Kliever, Menno H. ----- Cordell, Oklahoma
 Kopper, George ----- Arlington, Kans.
 Miller, Herbert E. ----- Deer Creek, Oklahoma
 Mouttet, Sol. ----- Inola, Oklahoma
 Neuenschwander, E. J. ----- McPherson, Kansas
 Penner, P. W. ----- Champa, C. P., India
 Penner, Cornelius ----- 1523 High St., Beatrice, Nebraska
 Regier, J. M. ----- Hillsboro, Kansas
 Regier, G. B. ----- Inola, Oklahoma
 Regier, Jacob J. ----- Burrton, Kansas

Regier, Walter H. ----- Durham, Kansas
 Reimer, H. T. ----- Holmesville, Nebraska
 Riesen, Ronald von ----- North Newton, Kansas
 Richert, P. H. ----- Newton, Kansas
 Roth, Theodore ----- Whitewater, Kansas
 Schmidt, Albert G. ----- Medford, Oklahoma
 Schmidt, August ----- Meno, Oklahoma
 Schmidt, H. B. ----- Newton, Kansas
 Schmidt, H. U. ----- Meno, Oklahoma
 Schmidt, J. B. ----- Pawnee Rock, Kansas
 Schmidt, Rudolph ----- Ft. Cobb, Okla.
 Suderman, John P. ----- Oraibi, Arizona
 Thiessen, John ----- Basna, C. P., India
 Tschetter, P. P. ----- Pretty Prairie, Kansas
 Unruh, P. H. ----- Goessel, Kansas
 Unruh, D. D. ----- Buhler, Kansas
 Unruh, H. T. ----- Hillsboro, Kansas
 Unruh, Jacob J. ----- Columbia, S. C.
 Unruh, Wm. F. ----- Moundridge, Kansas
 Unruh, Noah ----- Gotebo, Okla.
 Van der Smissen, Alvin ----- Buhler, Kansas
 Voth, C. H. ----- Inman, Kansas
 Voth, W. C. ----- Newton, Kansas
 Warkentin, A. ----- Newton, Kansas
 Wedel, David C. ----- Halstead, Kansas
 Wedel, C. C. ----- Newton, Kansas
 Wedel, P. P. ----- Moundridge, Kansas
 *Weinbrenner, Reynold ----- North Newton, Kansas
 Wiebe, Jacob ----- Beatrice Nebr.
 *Baergen, Jacob (Newton, Kans.) ----- Corn, Oklahoma
 *Baehr, J. P. ----- Newton, Kansas
 *Baehr, Karl H. ----- 3815 Thomas St., Chicago, Ill.
 *Brand, D. J. ----- Albany, Georgia
 Claassen, H. Albert ----- 1508 Elk St., Beatrice, Nebr.
 *Ediger, D. J. ----- Buhler, Kansas
 *Epp, J. B. ----- Newton, Kansas
 *Epp, Theodore ----- Lincoln, Nebraska
 *Ewert, J. A. ----- Hillsboro, Kansas
 *Ewert, D. C. ----- Inman, Kansas
 *Fast, H. A. ----- Newton, Kansas
 *Fransen, H. W. ----- Clinton, Oklahoma
 *Frey, Corn. ----- Newton, Kansas
 *Frey, J. B. ----- Cornville, Ariz.
 *Schmidt, Edw. D. ----- Wichita, Kansas
 *Schmidt, John F. ----- C.P.S. Camp, Ft. Collins, Colo.
 *Unruh, Albert J. ----- Meno, Okla.
 *Voth, John J. ----- North Newton, Kansas
 *Friesen, Adolf ----- Route 3, Newton, Kansas
 *Friesen, Gerhard ----- Newton, Kansas
 *Friesen, Karl ----- Newton, Kansas
 *Goering, S. J. ----- North Newton, Kansas
 *Goering, C. J. ----- Moundridge, Kans.
 *Goering, J. C. ----- Hutchinson, Kansas
 *Goertz, P. S. ----- North Newton, Kansas
 *Harder, B. W. ----- Whitewater, Kansas
 *Harms, G. N. ----- Whitewater, Kansas
 *Harms, J. H. ----- Newton, Kansas
 *Hostetler, Lester ----- North Newton, Kansas
 *Jantzen, H. P. ----- Newton, Kansas
 *Janzen, J. M. ----- Hesston, Kansas
 *Jantzen, Jacob ----- Cordell, Oklahoma
 *Jantzen, Lubin ----- Meno, Okla.
 *Kaufman, E. G. ----- North Newton, Kansas
 *Kliwer, H. J. ----- Newton, Kansas
 *Krehbiel, C. E. ----- Newton, Kansas
 *Kreider, Amos E. ----- North Newton, Kansas
 *Kuhlman, Paul ----- Meno, Okla.
 *Lichti, John ----- Deer Creek, Oklahoma
 *Lorenz, J. W. ----- Hutchinson, Kansas
 *Moyer, J. F. ----- North Newton, Kansas
 *Neufeldt, H. T. ----- Enid, Oklahoma
 *Neufeld, Peter T. ----- Inman, Kansas
 *Pankratz, Franz ----- Burrton, Kans.
 *Penner, P. A. ----- Newton, Kansas
 *Ratzlaff, J. J. ----- Newton, Kansas
 *Riesen, H. ----- Ponca City, Okla.
 *Schmidt, Abe A. ----- Mac Intosh, New Mex.
 *Stucky, Fritz ----- Mountain View, Oklahoma
 *Suderman, J. M. ----- Newton, Kans.
 *Thiessen, Henry ----- Independence, Kansas
 *Van der Smissen, C. ----- Newton, Kansas
 *Voran, C. J. ----- Kingman, Kansas
 Voth, P. R. ----- North Newton, Kansas
 *Wedel, Garman, ----- Moundridge, Kansas
 *Wiens, P. J. ----- Newton, Kansas

** Support our Conf. but have not joined yet.

PACIFIC DISTRICT CONFERENCE

Frantz, J. M. ----- Salem, Oregon
 Glanzer, J. P. ----- Winton, California
 Hege, C. ----- Paso Robles, California

Jantzen, F. F.	Paso Robles, Calif.
King, W. Harley	Colfax, Washington
Kliwer, P. A.	Albany, Washington
Kroeker, P. K.	Ontario, California
Lehmann, M. M.	Monroe, Washington
Leisy, Homer	Dallas, Oregon
Langenwalter, J. H.	Reedley, Calif.
Miller, Edmund	Lind, Washington
Regier, Wilbert A.	Stanford Av. & 79th, Los Angeles
Regier, Arnold	5215 N. E. 23rd Ave., Portland, Oregon
Salzman, Earl	Upland, Calif.
Schultz, David D.	Paso Robles, Calif.
Unruh, Daniel J.	Pratum, Oregon
Unruh, P. D.	Newport, Washington
Wedel, Philip A.	Aberdeen, Idaho
Wenger, Arthur D.	Shafter, Calif.
*Baumgartner, S. S.	3425 S. E. Grant, Portland, Ore.
*Becker, Peter	Aberdeen, Idaho
*Dirks, H. B.	2404 Glover Pl., Los Angeles, Calif.
*Eitzen, D. D.	3753 Hepburn, Los Angeles, California
*Hess, D. B.	Winton, California
*Koehn, F. D.	Blaine, Wash.
*Lichti, J. K.	Sanger, California
*Mehl, J. C.	Upland, California
*Nachtigal, Peter	Reedley, Calif.
*Niswander, M. A.	Upland, California
*Ratzlaff, D. F.	Reedley, California
*Ummel, Chr.	Shafter, Calif.
*Voth, H. D.	Escandido, California
*Voth, J. J.	Upland, California
*Waltner, John	Odessa, Washington
*Wedel, Frank T.	2035 E. 18th St., Los Angeles, Calif.
*Wiebe, Alfred	Upland, California
*Wiens, Aran J.	Box 202, Lynden, Wash.

NORTHERN DISTRICT CONFERENCE

Bartel, John	Delft, Minn.
Claassen, Willard K.	Freeman, S. D.
Dallenberg, Paul	Langdon, N. Dak.
Dick, Isaac J.	Mountain Lake, Minn.
Duerksen, Edward	Avon, So. Dakota
Eitzen, David P.	Mountain Lake, Minn.
Epp, John F.	Henderson, Nebraska
Ewert, Albert	Lustre, Montana
Ewert, August	Mt. Lake, Minn.
Friesen, Abraham W.	Henderson, Nebraska
Friesen, Jacob A.	Spink, South Dakota
Harder, D. D.	Mountain Lake, Minn.
Hofer, Jacob B.	Dolton, So. Dak.
Janzen, Nick P.	Madrid, Nebraska
Linscheid, L. H.	Freeman, South Dak.
Ortmann, Helmuth	Munich, North Dakota
Ortmann, Arthur	Warroad, Minn.
Quiring, H. H.	Mountain Lake, Minnesota
Regier, P. K.	Henderson, Nebr.
Rupp, H. H.	Westbrook, Minn.
Sawatzky, Jacob F.	Madrid, Nebr.
Sawatzky, Victor	Butterfield, Minn.
Schultz, Albert	Butterfield, Minnesota
Tieszen, J. A.	Marion, South Dak.
Unruh, A. P.	Richey Montana
Waltner, Alfred P.	Marion, So. Dakota
Waltner, Erland	Mt. Lake, Minn.
Waltner, Orlando	Champa, C. P., India
Widmer, H. E.	Bloomfield, Mont.
*Balzer, J. J.	Mountain Lake, Minn.
Barkman, J. R.	Henderson, Nebr.
*Epp, H. D.	Henderson, Nebraska
*Epp, John D.	Lincoln, Nebraska
*Eschelman, Ray	Wagner, S. Dakota
*Gross, Harold	Freeman, S. Dakota
*Friesen, Peter J.	Butterfield, Minn.
*Harder, Frank	Butterfield, Minn.
*Kleinsasser, J. W.	Doland, South Dakota
*Kleinsasser, P. P.	Freeman, So. Dakota
*Mierau, Hugo	Hartford, Conn.
*Preheim, S. P.	Los Angeles, Calif.
*Schrage, John J. A.	Parker, South Dakota
*Schrage, Felix	9411 So. 51 Ave., Oak Lawn, Ill.
*Schultz, David A.	Mountain Lake, Minn.
*Stoesz, Jacob	Mountain Lake, Minnesota
*Tieszen, David D.	Marion, South Dakota
*Tieszen, Derk P.	Marion, South Dakota
*Toews, Gerhard J.	Freeman, South Dakota
*Toavs, Daniel A.	Wolf Point, Montana
*Toavs, Jesse A.	Mt. Lake, Minn.
*Unruh, H. P.	Avon, South Dakota

OLD MEXICO

Janzen, Jacob	Cnauhtemoc, Chihuahua
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ALLGEMEINE KONFERENZ DER MENNONITEN
IN CANADA

IN ONTARIO

Braun, Jacob	Waterloo
Dick, Is. J.	New Hamburg
Dick, Johann J.	Windom
Dick, Jakob A.	Virgil
Dirks, P. H.	Virgil
Driedger, J. N.	Leamington
*Driedger, Nik. N.	Leamington
Epp, Abram H.	Vineland
Epp, Jacob J.	Leamington
Fransen, Nikolai	Jordan Harbor
Harder, Abram H.	Beamsville
Janzen, Jacob D.	Wheatley
*Janzen, Jacob H.	164 Erb St., W., Waterloo
*Koop, Dietrich H.	Vineland
Kroeker, Peter P.	Niagara-on-the-Lake
Lepp, Herman P.	Reesor
Litke, Johann D.	Toronto
Neufeld, Corn. K.	Niagara-on-the-Lake
Penner, Jacob J.	Leamington
Peters, A. H.	Winona
Rempel, Abram Is.	Wheatley
Sawatzky, Dietr. J.	Vineland Sta.
Schellenberg, W. J.	St. Catharines
Schmidt, Nik. H.	Blytheswood
Wichert, Johann J.	Vineland

* Elders

IN MANITOBA

*Abrahams, David	Headingley
Adrian, Johann D.	Winkler
Becker, H. J.	Marquette
Bergen, Abram G.	Winnipegosis
Born, Heinrich	Altona
Born, Jacob P.	Whitewater
Born, Peter J.	McCreary
Braun, Johann J.	Niverville
Bueckert, Abram P.	Plum Coulee
*Bueckert, John P.	Gretna
Buhr, Wilh. S.	Morden
Driedger, Johann A.	Marquette
Enns, Heinr. G.	Reinland
*Enns, Joh. H.	392 Alex. Ave., Winnipeg
Enns, Joh. J.	Gruenthal
*Enns, Peter H.	St. Elizabeth
Enns, Wilh. H.	Springstein
Epp, Heinrich M.	Lena
Epp, Johann	Lowe Farm
*Ewert, Benj.	286 River Ave., Winnipeg
Fast, David J.	Chortitz
Friesen, Joh. C.	Glenlea
Friesen, Heinr. H.	St. Elizabeth
Fransen, Henry	North Newton, Kansas
Friesen, H. S.	Winkler
Funk, Jakob J.	Steinbach
Heinrichs, Joh. P.	Plum Coulee
Heinrichs, Peter J.	St. Elizabeth
Heinrichs, Peter P.	Lowe Farm
Heinrichs, Wilh. P.	Barkfield
Hoepfner, Jacob N.	Altona
Hooge, Joh. J.	Plum Coulee
Isaak, Abram J.	Oak River
Janzen, C. C.	Winnipegosis
Janzen, Joh. H.	Morden
Janzen, Peter P.	Whitewater
Kehler, Peter P.	Altona
Klassen, David D.	Homewood
Klassen, David D.	Steinbach
Klassen, Jacob H.	Gretna
Klassen, Jacob J.	Gretna
Klassen, Jacob P.	Gretna
Klassen, Joh. P.	55 Kate St., Winnipeg
Krahn, Cornel. B.	Reinland
*Loewen, Daniel J.	North Kildonan
Loewen, David H.	Gretna
Loewen, Jacob J.	Gretna
Loewen, Peter	Steinbach
Loewen, Jacob	Plumas
Neufeld, Abram G.	Ninga
Neufeld, David H.	Mayfield
Neufeld, Gerhard G., Sr.	Boissevain
*Neufeld, Gerh. G., Jr.	Whitewater
Neufeld, Gerhard G.	Manitou
Nickel, Joh. F.	Steinbach
Olfert, Heinr. J.	McCreary

Pankratz, Jacob	Glenlea
Paula, Jacob M.	Morden
Penner, Peter C.	Oak Lake
Penner, Isaak C.	Elm Creek
Peters, Cornel. G.	Bothwell
Peters, Wilh. J.	Chortitz
Peters, Jacob D.	Lena
Peters, Wilhelm J.	Winkler
Poettker, Johann H.	Arnaud
Reimer, Peter J.	Steinbach
Rempel, Peter A.	Plum Coulee
Rogalsky, Joh. J.	Glenlea
Sawatzky, Franz P.	Plum Coulee
Schmidt, Jacob W.	Gretna
Schroeder, Victor J.	North Kildonan
Schulz, Jacob J.	507 Elgin Ave., Winnipeg
*Schulz, David	Altona
Schulz, Peter	Oak Lake
Siemens, Jacob J.	Winkler
Teichroeb, Abram A.	Myrtle
Toews, Jacob J.	Glenlea
Unruh, Noah	Gotebo, Okla.
Voth, Jacob	Meadows
Warkentin, Abram	Dominion City
Warkentin, Heinr. A.	St. Elizabeth
Warkentin, Isaak	Giroux
Warkentin, Jacob	Headingly
Wiebe, Jacob H.	Morris

IN SASKATCHEWAN

Andres, Jac. J.	Petaigan
Balzer, Joh. H.	Langham
Bartel, Edwin S.	Drake
*Bartel, Heinr. H.	Drake
Berg, Jacob J. H.	Herbert
Bergen, Abr. H.	Blumenhof
Block, Abr. J.	Waldheim
Boldt, Cornelius	Osler
Boschman, Corn. C.	Petaigan
Bueckert, D.	Tugaske
Bueckert, Franz F.	Sonningdale
Derksen, Isaac A.	Herbert
Doerksen, Jacob T.	Swift Current
Dueck, Johann	Rosthern
Dyck, David J.	Carrot River
Dyck, Isaac	Wingard
Dyck, Gerh. Is.	Hague
Dyck, Heinrich A.	Waldheim
Dyck, Franz P.	Main Centre
Dyck, Hans	Drake
Ens, Franz	Maryfair
Sns, Corn. K.	Laird
Ens, Jacob J.	Teddington
Elias, Gerhard	Four Corners
Epp, Isaac	Capasin
Epp, C. C.	Sand Beach
Epp, David	Laird
Epp, Franz F.	Hanley
*Epp, Gerh. G.	Rosthern
Epp, Isaak	Barnes Crossing
Ewert, Wesley C.	Drake
Federau, Johann	Hague
Friesen, Isaak P.	Rosthern
Friesen, Joh. J.	Leroy
Friesen, Joh. R.	Laird
Friesen, Peter B.	Four Corners
Friesen, Richard C.	Carrot River
Funk, Abram	Northvale
Garbrandt, Jacob	Drake
Heinrichs, Jacob	Drake
Janzen, Joh. H.	Hague
Klassen, Heinr. T.	Laird
Klassen, Heinrich	Rabbit Lake
Klassen, Jacob	Laird
Klassen, Peter J.	Superb
Koop, Peter	Aberdeen
Kroeker, Klaas D.	Sand Beach
Martens, Abram A.	Glenbush
Mathies, Corn C.	Rabbit Lake
Neudorf, Heinr.	Aberdeen
Nickel, Jacob W.	Langham
Nickel, Jacob J.	Langham
Nickel, John J.	Main Center
Nickel, Val. E.	Waymark
Pauls, Arthur	Laird
Pauls, Jacob	Osler
Penner, H. H.	Herschel
Penner, Is. I.	Laird
Penner, Heinrich	Herschel
Peters, Jacob H.	Langham

Plenert, Peter H.	Rabbit Lake
Plett, Heinrich	Herschel
*Regier, Johannes	Laird
Rempel, Bernh. D.	Tugaske
Rempel, David H.	Hague
Rempel, Joh. G.	Rosthern
Rempel, W. L.	Swift Current
Schroeder, Paul	Guernsey
Sawatzky, Corn F.	Laird
Thiessen, John H.	Swan Plain
*Thiessen, Jacob J.	443-3 Ave. N., Saskatoon
Thiessen, M.	Fitzmaurice
*Toews, David	Rosthern
Toews, Benno	Nokomis
Vogt, Peter	Ratner
Warkentin, Corn. J.	Herschel
Warkentin, Peter J. A.	Superb
Wiebe, Herman	Madison
Wiens, Is. H.	Herbert
Wiens, Gerh. B.	Herschel
Wiens, Wilh. J.	Dundurn
Wiens, Joh.	Gouldtown
Zacharias, Gerhard	Clavet
Zacharias, J. L.	Waldheim

IN ALBERTA

Boese, David	Tofield
Duek, Franz W.	Coaldale
Dyck, Peter P.	Rosemary
Dyck, Peter W.	Rosemary
Enns, Abram	Coaldale
Epp, Abram C.	Lacombe
Epp, Peter P.	Hussar
Friesen, Jacob	Beaverlodge
Friesen, Peter A.	Coaldale
Froese, Peter	Ryley
*Harder, Corn. D.	Rosemary
*Heidebrecht, David D.	Tofield
Heidebrecht, A. D.	Tofield
*Janzen, David P.	Springridge
*Janzen, David P.	Springstein
Janzen, Daniel	Gem
Janzen, Franz	Grantham
Janzen, Heinrich	Rosemary
Janzen, Klaas	Namaka
Klassen, Jacob A.	Countess
Loewen, Johann	Rosemary
*Martens, Wilh. G.	Grantham
Neufeld, Corn. G.	Didsbury
Neufeld, Gerhard	Grantham
Neufeld, Jacob H.	Rosemary
Neufeld, Johann	Wembley
Neufeld, Joh. G.	Didsbury
*Nickel, Jacob D.	Lymburn
Pauls, Wilhelm	Didsbury
Penner, Joh. P.	Countess
Paetkau, Abram	Gem
Regehr, Peter	Tofield
Sawatzky, Joh. J.	Carstairs
Schellenberg, Peter	Coaldale
Vogt, Johann	Coaldale
* Elders	

In BRITISH COLUMBIA

*Bahnmann, N. W.	Sardis
Baerg, J. J.	County Line
Dyck, H. H.	Coghlan
Doerksen, David J.	1768 East 36 St., Vancouver
Epp, Peter P.	Mount Lehman
Friesen, B. B.	Sardis
Friesen, Nick	Black Creek
Goertz, Johann	2215 East 51 St., Vancouver
Hausknecht, Dav. A.	Sardis
Janzen, Aaron J.	Coghlan
Klassen, Joh. J.	Yarrow
Loewen, Gerhar ^d	Sardis
Loewen, A. S.	Abbotsford
Thiessen, Jacob J.	Oliver
Tilitzky, Kornelius G.	Abbotsford
Warkentin, Abram	Sardis
Wiebe, Joh. A.	Abbotsford
Wiens, J. B.	6460 St. George, Vancouver

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P. A. Penner, Newton, Kansas
A. Warkentin, Newton, Kansas

Evangelization Committee:

J. J. Plenert, Philadelphia, Pa.
Erland Waltner, Mountain Lake, Minn.
W. F. Unruh, Moundridge, Kansas.

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NORTHERN DISTRICT

Address	Name of Church	Pastor	Present Membership	Sunday School Superintendent	Enrollment	C. E. Enrollment	Mission Society Members
MINNESOTA							
1. Butterfield	Butterfield Menn.	Albert Schultz	100	Albert Linscheid	100.	54.	38.
2. Mountain Lake	Bergfelder	August Ewert	217	Henry A. Stoesz	270.	227.	47.
3. Warroad	Woodland	Arthur Ortmann	46	D. S. Heppner	120.	All	17.
4. Delft	Bergfelder	John Bartel	88	Theo. W. Nickel	170.	All	
5. Mountain Lake	I. Mennonite	I. J. Dick	400	Jac. M. Harder	413.	100.	65.
6. Westbrook	New Home	H. H. Rupp	46	H. H. Rupp	46.		
7. No. of Butterfield	I. Mennonite	Victor Sawatzky	95	Rudolph Toews	100.	50.	27.
8. Mountain Lake	Bethel Mennonite	Erland Waltner	580	P. I. Voth	507.	197.	190.
MONTANA							
9. Bloomfield	Bethlehem	H. E. Widmer	219	Abe Schultz	254.	All	25.
10. Lustre	Bethel	Albert Ewert	45	Frank Quiring	77.		18.
11. Wolf Point	Bethel Mennonite	Albert Ewert	71	N. F. Toews	97.	All	16.
NEBRASKA							
12. Henderson	Bethesda	A. W. Friesen	754	Ted Schmidt	868.	354.	95.
13. Madrid	Swiss Mennonite	Jac. F. Sawatzky	42	H. A. Friesen	79.	52.	22.
NORTH DAKOTA							
14. Alsen	Zion Mennonite		138	Elmer Schrag	86.		22.
15. Arena	I. Mennonite		29	George Deckert	25.		
16. Langdon	Bethel Mennonite	Paul Dahlenburg	58	Reuben Krahn	58.	50.	10.
17. Munich	Salem Mennonite	Hellmuth Ortmann	140	Willard Schultz	162.		
SOUTH DAKOTA							
18. Avon	Friedensberg	Edward Duerksen	128	John Unruh	128.		20.
19. Doland	Emmanuel Menn.	Jac. A. Friesen	98	Jac. S. Stahl	95.		
20. Freeman	Bethany Menn.	L. H. Linscheid	226	John S. Congdon	190.	18.	35.
21. Freeman	Huttertal Menn.	Jac. B. Hofer	160	Paul E. Hofer	170.	100.	50.
22. Freeman	Salem-Zion	P. A. Penner	411	Clarence Deckert	411.	100.	50.
23. Freeman	Salem	Willard K. Claassen	500	Edwin P. Graber	597.	All	
24. Hitchcock	Huttertal	Paaul J. Hofer	150	Matt. J. Hofer	110.	60.	
25. Marion	Bethesda	Alfred P. Waltner	227	Ben V. Tieszen	230.		
26. Marion	Bethel	J. A. Tieszen	100	Hy. J. Ewert	All	All	
27. Bridgewater	Neu Hutterthal	Paul J. Tschetter	130	Jacob J. Hofer	All	130.	

NORTHERN DISTRICT (Continued)

	No. in Catechism Class, 1942	Home and Foreign Missions	Church Support	Sunday School	Mission Societies	Christian Endeavor	Education Bible Schools, Relief, C.O. Camps, etc.	TOTAL
MINNESOTA								
1. Butterfield -----		793.29.	2243.10.	235.77.	348.64.	143.23.	266.74.	3502.12
2. Mountain Lake ----	18.	356.11.	412.50.	968.79.	278.45.	88.36.	302.90.	2406.61
3. Warroad -----		164.40.	165.25.	225.00.	127.59.	65.91.	96.20.	844.35
4. Delft -----	12.							3100.00
5. Mountain Lake ----	18.	823.54.	1675.83.	1283.29.	558.07.	98.34.	870.14.	5752.21
6. Westbrook -----		35.00.					10.00.	45.00
7. No. of Butterfield	12.	433.93.	1249.26.	316.19.	244.52.	71.32.	159.62.	2554.84
8. Mountain Lake ---	26.	1540.00.	3169.43.	1494.65.	1006.04.	286.80.	1297.52.	8794.44
MONTANA								
9. Bloomfield -- ----								4544.85
10. Lustre -----		368.30.	181.86.	138.23.	14.33.	66.48.	96.63.	865.83
11. Wolf Point -----		322.10.	188.20.	230.84.	36.58.	30.00.	155.98.	963.70
NEBRASKA								
12. Henderson -----	58.	2202.81.	2319.28.	1059.52.	617.63.	152.44.	1126.80.	7478.48
13. Madrid -----								2022.92
NORTH DAKOTA								
14. Alsen -----		239.73.	540.81.	182.82.	228.87.	41.00.	172.73.	1405.96
15. Arena -----		111.94.	205.89.	60.00.	248.81.	10.00.	28.65.	665.29
16. Langdon -----		80.12.	16.91.	31.86.			34.50.	163.69
17. Munich -----		675.98.	408.14.	262.69.	84.21.	63.43.	219.09.	1714.53
SOUTH DAKOTA								
18. Avon -----		463.20.		180.00.		41.88.	69.12.	720.51
19. Doland -----	2.	41.70.		40.09.		14.19.	49.00.	868.30
20. Freeman -----	14.	376.50.	1606.45.	228.55.	256.32.	11.95.	249.17.	2728.94
21. Freeman -----		540.00.	720.00.	100.00.		62.00.	536.00.	1958.00
22. Freeman -----		859.53.	3643.99.	354.42.	230.33.	193.84.	1546.42.	6828.43
23. Freeman -----	9.	1954.66.	2990.48.	568.19.	288.03.	126.56.	415.00.	6343.12
24. Hitchcock -----		92.65.	80.00.	73.09.		32.72.	140.80.	419.26
25. Marion -----	17.	358.38.	944.52.	113.89.		32.00.	544.79.	2093.58
26. Marion -----	6.	95.66.	786.97.	48.37.		8.88.	130.50.	1070.38
27. Bridgewater -----								
Total Receipts:—		12929.53.	23548.87.	8276.25.	4568.42.	1641.74.	8518.30.	69855.34

PACIFIC DISTRICT

Name of Church, Location and Pastor	Church	Sun. School	C. E.	L. M. S.	Church	Sun. School
1. Alberta Community, Portland, Oregon—Arnold J. Regier --	57.	110.	12.	15.	794.00.	280.00.
2. Bethel Church, Winton, Calif.—J. P. Glanzer -----	43.	50.	40.	Yes	250.00.	30.00.
3. Emmanuel Menn., Pratum, Oregon—D. J. Unruh -----	249.	253.			1592.76.	344.17.
4. First Menn., Deer Park, Washington—Aron J. Wiens ----	24.	22.	22.	9.	8.50.	50.26.
5. First Menn., Upland, Calif.—Earl Salzman -----	350.	158.	80.	70.	5798.28.	282.69.
6. First Menn., Reedley, Calif.—J. H. Langenwalter. -----	526.	382.	126.	95.	5243.40.	398.21.
7. First Menn., Aberdeen, Idaho—P. A. Wedel -----	381.	332.	151.	92.	2845.16.	433.81.
8. First Menn., Monroe, Washington—M. M. Lehmann -----	120.	130.	60.	30.	1510.13.	67.83.
9. First Menn., Colfax, Washington—W. Harley King -----	118.	176.	108.	27.	1570.00.	246.00.
10. First Menn., Paso Robles, Calif.—C. Hege -----	74.	80.	40.	25.	1080.00.	44.00.
11. Grace Menn., Dallas, Oregon—Homer Leisy -----	183.	196.	175.	40.	999.82.	105.42.
12. Grace Menn., Albany, Oregon—P. A. Kliever -----	92.	116.	3 Soc.	12.	983.68.	74.00.
13. Immanuel Menn., Los Angeles, Calif.—W. A. Regier -----	231.	414.	100.	25.	5285.42.	797.24.
14. Menno Menn., Lind, Washington—Ed. J. Miller -----	145.	115.	60.	18.	3930.83.	227.88.
15. Menn. Church, Newport, Washington—P. D. Unruh -----	65.	96.	60.	16.	61.01.	127.86.
16. Second Menn., Paso Robles, Calif.—F. F. Jantzen -----	124.	127.	76.	24.	560.84.	78.96.
17. First Menn., Shafter, Calif.—Arthur Wenger -----	96.	79.	65.	22.	1478.61.	132.80.
Totals:—	2878.	2836.	1167.	520.	33992.44.	3721.13.

PACIFIC DISTRICT (Continued)

Name	Maintenance Expenditures					Contributions				
	C. E.	L. M. S.	Total Exp.	F. Miss.	H. Miss.	Charity & Relief	Edu. & Schools	P. D. Conf.	Other Purposes	Total
1. Alberta Community --	5.00.	100.00.	1182.00.	93.00.	66.00.	70.00.	10.00.	20.00.	30.00.	290.00.
2. Winton, Calif. -----			280.00.	6.32.	12.00.			17.00.	10.00.	45.32.
3. Pratum, Oregon -----	90.00.	114.94.	2141.87.	455.97.	see PDC	46.19.	32.10.	248.00.	115.76.	898.01.
4. Deer Park, Wash. ----	15.31.	3.45.	77.52.	70.81.	39.37.	5.10.		41.82.	15.82.	172.92.
5. Upland, Calif. -----	13.18.	424.17.	6518.32.	574.85.	171.12.	125.07.	28.44.	140.12.	383.61.	1423.21.
6. Reedley, Calif. -----						214.68.	143.92.	211.17.	546.66.	1792.54.
7. Aberdeen, Idaho -----	114.90.	436.04.	3829.91.	1131.51.	381.99.	436.94.	772.24.	226.89.	3159.08.	6108.05.
8. Monroe, Wash. -----	15.09.	16.50.	1609.55.	258.26.	118.80.	85.99.	6.92.	10.00.	1737.51.	2217.48.
9. Colfax, Wash. -----	21.00.	12.00.	1854.00.	460.00.	152.00.	250.00.	160.00.	77.00.	423.00.	1522.00.
10. Paso Robles, Calif. ----	136.00.	24.00.	1284.00.	210.00.	188.00.	66.00.	10.00.	13.00.	66.00.	553.00.
11. Dallas, Oregon -----	37.85.	719.65.	1851.39.	347.26.	124.51.	10.90.	30.11.	138.85.	1077.08.	1728.71.
12. Albany, Oregon -----			1057.68.	33.78.	22.23.					56.01.
13. Los Angeles, Calif. ---	425.12.	204.06.	6711.84.	586.32.	686.63.	10.00.		99.14.	105.50.	1487.57.
14. Lind, Wash. -----	33.56.	80.77.	4291.34.	611.46.	285.11.	119.65.	308.87.	438.04.	337.73.	2097.86.
15. Newport, Wash. -----	16.00.	16.50.	221.37.	56.63.	42.99.	7.20.		40.00.	129.74.	276.56.
16. Paso Robles, San Marc. --	22.03.	13.15.	683.50.	856.86.	404.88.	72.84.	80.00.	61.94.	239.87.	1717.89.
17. Shafter, Calif. -----	41.07.	281.40.	1933.88.	24.50.	19.50.	95.00.				139.00.
Totals:—	1005.95.	2589.09.	43403.12.	6284.50.	2876.17.	1615.56.	1592.60.	1782.97.	8377.36.	24369.64.

WESTERN DISTRICT

Name of Congregation	Minister & Address	Members	Children under 14 y.	Pupils V. B. School	Local Church Support	Foreign Missions	Home Missions	Relief	C. P. S. Camps	All Other Purposes	Totals
1. Alexanderwohl	P. H. Unruh, Goessel, Kansas	911.	320.		3150.	2908.	614.	144.	597.	328.	7845.
2. Arlington	George Kopper, Arlington, Ks.	84.	13.		455.		74.			33.	567.
3. Bergtal, Pawnee Rock, Ks.	J. B. Schmidt, Pawnee Rock, Ks.	198.	90.	47.	386.	276.	164.	318.		176.	1321.
4. Bergtal, Corn, Okla.	Henry Hege, Corn, Okla.	127.	85.		656.	103.	54.	35.		547.	1395.
5. Bethany	E. J. Neuenschwander, Kingman	189.			1010.	330.	115.			90.	1545.
6. Bethel College	Lester Hostettler, North Newton	402.		37.	2876.	650.	305.	406.	450.	685.	5375.
7. Bethel	Henry Funk, Hydro, Okla.	66.	32.		219.	30.	30.				279.
8. Bethel, Perryton, Texas	Perryton, Texas	33.			100.		125.				225.
9. Brudertal	Arnold Funk, Hillsboro, Kans	202.	104.	31.	1250.	1112.	167.	235.		697.	3461.
10. Buhler	Henry Fransen, North Newton	316.	102.		1722.	497.	298.	125.	179.	849.	3670.
11. Burrton	J. J. Regier, Burrton, Kansas	133.	71.		1012.	34.	60.	19.	131.	50.	1309.
12. Deer Creek	Herbert Miller, Deer Creek, Ok.	109.	30.		993.	182.	45.	65.	129.	31.	1498.
13. Ebenezer,	Noah Unruh, Gotebo, Okla.	85.	25.		295.						295.
14. Ebenfeld	Montezuma, Kansas	28.	30.								
15. Eden	Walter Gering, Moundridge, Ks.	772.			3083.	4603.	1203.	454.	1007.	3581.	16372.
16. Eden	S. Mouttet, Inola, Okla.	126.	70.	12.		85.	67.	65.	34.	56.	307.
17. Einsiedel	Andrew S. Bechtel, Hanston, Ks.	82.	15.	35.	885.	30.	30.		9.	33.	988.
18. Emmanuel	W. C. Voth, Canton, Kansas	85.			300.	215.	14.	56.	81.	41.	771.
19. Emmaus	J. C. Kaufman, Whitewater, Ks.	327.		45.	2860.	2493.	574.		978.	1720.	8625.
20. First Christian	P. P. Wedel, Moundridge, Ks.	352.	71.	14.	4253.	1608.	763.	577.	362.	2145.	9708.
21. First Garden	A. J. Dirks, Halstead, Kansas	198.	64.	24.	450.	226.	175.	28.		175.	1055.
22. First Mennonite,	Geary, Oklahoma	132.			1030.	22.	18.				1071.
23. First Mennonite	David C. Wedel, Halstead, Ks.	291.	85.	24.	1433.	292.	135.	100.	70.	51.	2081.
24. First Mennonite	C. H. Dirks, Hutchinson, Ks.	126.	51.	41.	1255.	42.	78.		32.	42.	1447.
25. First Mennonite	J. E. Entz, Newton, Kansas	614.	321.	72.	3063.	1231.	204.	321.	610.	3214.	7747.
26. First Mennonite	Abr. Albrecht, Ransom, Kans.	115.	22.	50.	627.	75.		55.	85.	664.	1622.
27. Friedensfeld	Marvin Eck, Turpin, Okla.	73.	45.	38.	50.	132.	227.	115.	243.		547.
28. Friedenstal	Walter Regier, Tampa, Kans.	110.			273.	76.	14.		109.	32.	504.
29. Gnadenberg	G. N. Harms, Whitewater, Kans.	160.	70.	14.	825.	188.	100.	37.	191.	453.	1794.
30. Goessel Mennonite	P. P. Buller, Goessel, Kansas	285.			2266.	702.	124.	50.	350.	159.	3611.
31. Gruenfeld	Rudolf Schmidt, Carnegie, Ok.	65.	50.		14.	10.	80.	5.			109.
32. Hebron	T. A. van der Smissen, Buhler	258.			1798.	1020.	359.	61.	318.	1358.	5414.
33. Herald	J. R. Duerksen, Bessie, Okla.	165.	83.		1142.	333.	101.	113.	176.	131.	2000.
34. First Mennonite	H. T. Unruh, Hillsboro, Kans.	330.		60.	1814.	247.	101.	195.		282.	3605.
35. Hoffnungsau	A. J. Dyck, Inman, Kansas	393.	120.	59.	2317.	1270.	537.	336.	389.	1811.	8951.
36. Hofwfnungsfeld	Moundridge, Kansas	116.			1703.	243.	34.	49.		411.	2491.
37. Inman Mennonite	John E. Kaufman, Inman, Ks.	201.		40.	1780.	401.	190.	198.	231.	994.	2774.
38. Johannestal	J. M. Regier, Hillsboro, Kans.	194.	70.	18.	1893.	560.	337.	162.	332.	2205.	4561.
39. Kidron	P. K. Kroeker, Taloga, Okla.	32.	13.				35.				35.
40. Lehigh Mennonite	B. H. Janzen, Lehigh, Kansas	248.	59.	24.	1129.	173.	88.	48.	76.	674.	2189.
41. Lorraine Avenue	P. E. Frantz, Wichita, Kans.	160.	75.	140.	1009.	115.	219.	10.	141.	156.	1651.
42. Mennoville	H. T. Neufeld, Enid, Okla.	14.	8.		150.	22.	51.				235.
43. Medford	A. G. Schmidt, Medford, Okla.	128.	30.		481.	198.		40.	95.		835.
44. New Friedensberg		30.	6.								
45. New Hopedale	H. U. Schmidt, Meno, Okla.	333.	125.	60.	645.	362.	94.	337.		1038.	2476.
46. Pleasant Valley	Victor Graber, Plains, Kansas	46.	17.		315.	15.	6.	13.	47.	60.	437.
47. Pretty Prairie	P. P. Tschetter, Pretty Prairie	530.	250.		2743.	1614.	430.	229.	824.	1229.	7073.
48. Saron	August Schmidt, Orienta, Ok.		75.			42.	64.				106.
49. Second Mennonite	A. H. Claassen, Beatrice, Neb.	160.	59.	18.	1614.	530.	230.	91.	230.	976.	3673.
50. Sichar	Menno H. Kliever, Cordell, Ok.	93.	23.		142.	33.	26.	15.		46.	262.
51. Swiss	Theodore Roth, Whitewater, Ks.	98.	36.		380.	383.	55.	55.		86.	959.
52. Tabor	P. H. Richert, Newton, Kansas	400.	195.	60.	2228.	1354.	249.	329.	194.	1174.	5501.
53. Wehrlose	Walter H. Dyck, Beatrice, Neb.	353.	116.	30.	2998.	1781.	544.	94.	311.	840.	6631.
54. West Zion	W. F. Unruh, Moundridge, Ks.	307.			2200.	587.	333.	28.	300.	168.	3618.
55. Zion Mennonite	H. J. Dyck, Elbing, Kansas	102.	50.	20.	657.	661.	467.	124.	305.	376.	2490.
56. Zion	Kingman, Kansas	66.	12.		822.	225.	12.		7.	14.	1071.
57. Zoar	J. W. Bergen, Goltry, Okla.	271.		61.	1449.	36.	39.		40.		1564.
58. Meadow Mennonite	J. H. Epp, Colby, Kansas	25.		14.	315.	44.	30.	12.	33.	202.	697.
59. Grace Mennonite	Henry Harder, Enid, Okla.	42.	31.	48.	262.	46.	89.			14.	413.
60. Hoffnungsau, Mexico	J. J. Janzen, Cuauthemoc, Chih,	25.	26.	13.							

WESTERN DISTRICT

Sunday School Supt.		S. Members	S. Officers	Senior C. E.	Junior C. E.	Sewing Soc. Members	Foreign Missions	Home Mission	Other Purposes
1. Alexanderwohl	1. Cornelius Schmidt	543.	87.	154.	150.	50.	150.	90.	231.
2. Arlington	2. Alfred Miller	84.	56.			12.	10.		8.
3. Bergtal, Pawnee Rock, Ka.	3. Max Smith	232.	20.	120.		53.	107.	6.	45.
4. Bergtal, Corn, Okla.	4.			140.					
5. Bethany	5. Menno S. Kaufman	225.	15.					92.	
6. Bethel College	6. Adolf Friesen	421.	44.	33.	20.	110.	124.	10.	30.
7. Bethel	7. J. A. Entz	90.	9.	48.					
8. Bethel, Perryton, Texas	8.								
9. Brudertal	9. Ernest P. Suderman	217.	20.	20.	45.	53.	236.	12.	116.
10. Buhler	10. Ben Kim	385.	36.	150.		69.	100.	50.	100.
11. Burrton	11. J. V. Regier	145.	12.	40.	30.	15.	45.	10.	8.
12. Deer Creek	12. Elmer J. Lichti	110.	16.	40.			45.		10.
13. Ebenezer,	13.								
14. Ebenfeld	14.								
15. Eden	15. Gerhard Zerger	1015.	55.	75.		71.	346.	98.	176.
16. Eden	16. Albert R. Penner	163.	17.	130.					
17. Einsiedel	17. Edward D. Miller	76.	7.	15.		12.		17.	
18. Emmanuel	18. E. P. Wedel	102.	18.			49.	28.		43.
19. Emmaus	19.			22.		25.	44.		22.
20. First Christian	20. Richard F. Graber	200.	24.	40.		30.	107.	33.	125.
21. First Garden	21.								
22. First Mennonite,	22. H. C. Zwiacher	86.	9.			18.	10.		
23. First Mennonite	23. Harry Dester	265.	23.		30.	79.	70.	37.	126.
24. First Mennonite	24. Marvin G. Kroeker	182.	30.	18.		27.	10.		10.
25. First Mennonite	25. Menno Schrag	610.	30.	18.	25.	112.	87.	27.	56.
26. First Mennonite	26. Robert Sargent	111.	13.	15.	8.	25.	45.		
27. Friedensfeld	27. P. M. Franz	130.	21.			24.	82.	15.	100.
28. Friedensstal	28. Frank Schmidt	200.	11.	200.		29.	51.	28.	20.
29. Gnadenberg	29. Reinhold Schmidt	195.	17.	63.		18.	59.	5.	25.
30. Goessel Mennonite	30. Menno Fast	316.	18.	50.	71.	55.	40.	10.	60.
31. Gruenfeld	31. John Nightingale	70.	8.						
32. Hebron	32. H. B. Gerbrand	225.	35.		36.	78.	300.	100.	41.
33. Herald	33. Ernest Baergen	140.	10.	165.					
34. First Mennonite				330.		31.		90.	
35. Hoffnungsau	35. Eldo Schmidt	370.	24.			64.	315.	125.	281.
36. Hoffnungsfeld	36. Peter C. Stucky	150.	13.			12.	30.	13.	89.
37. Inman Mennonite	37. Ed. V. Regier	180.	24.	40.	25.	50.			
38. Johannestal	38. Menno Plett	214.	33.	200.		50.	118.	83.	407.
39. Kidron	39. F. W. Koehn	20.	7.						
40. Lehigh Mennonite	40. G. E. Boothe	184.	35.	248.		61.	44.	6.	91.
41. Lorraine Avenue	41. A. S. Richert	198.	14.	54.					
42. Mennoville	42. H. T. Neufeldt	20.	2.						
43. Medford	43. Bernhard Reimer	135.	13.			40.			336.
44. New Friedensberg	44. A. L. Boese	35.	6.						
45. New Hopedale	45. A. I. Ratzlaff, N. Wedel	345.	30.	333.		70.	175.	25.	150.
46. Pleasant Valley	46. Jerry Graber	64.	4.	40.		12.			
47. Pretty Prairie	47. Amos J. Flickinger	620.	31.	115.		25.	243.	76.	137.
48. Saron	48.								
49. Second Mennonite	49. Arnold Reimer	170.	30.	79.	18.	37.	30.	3.	177.
50. Sichar	50. Henry W. Schmidt	52.	8.	93.		14.	25.	25.	81.
51. Swiss	51.								
52. Tabor	52. Alfador Frey	400.	24.	200.		22.	167.	4.	82.
53. Wehrlose	53. L. H. Esau	440.	22.	111.	20.	100.		4.	326.
54. West Zion	54. Alfred D. Meyer	245.	26.	25.	52.	79.	210.	28.	45.
55. Zion Mennonite	55. W. H. Klingenberg	135.	12.	60.		27.			25.
56. Zion	56. Jacob E. Graber	65.	9.	20.		11.			11.
57. Zoar	57. Eugene Unruh	196.	21.	196.		20.	60.	55.	48.
58. Meadow Mennonite	58. Alvin L. Goossen	50.				12.			
59. Grace Mennonite	59. Walter K. Ewert	94.	10.			14.	17.	5.	
60. Hoffnungsau, Mexico	60.	23.	1.						

MIDDLE DISTRICT CONFERENCE

Membership				Contributions											
Name of Congregation		Total Church	Sunday School	Young People's	Mission Society	Enrollment	Mission Society	Congregational Purposes	Foreign Missions	Home Missions	Education	Relief	C. P. S. Camps	Other purposes	Total
Location and Pastor															
Apostolic, Trenton, O	hio—J. E. Amstutz	225.	77.	21.	30.	30.	189.06.	1588.60.	166.15.	86.94.	409.50.	17.96.	10.00.	368.77.	2540.77.
Bethel, Fortuna, Mo.	—Leonard Metzker	122.	155.	30.	50.	50.	68.78.	787.10.	161.88.	60.20.	71.48.	20.58.	113.46.	336.10.	1293.84.
Bible Mission, Chicago, Ill.	—John Neufeld	68.	125.	15.	22.	22.	82.18.	900.77.	168.81.	22.02.	187.82.	45.38.	49.34.	206.09.	1569.55.
Ebenezer, Bluffton, Ohio	—A. C. Schultz	552.	465.	190.	105.	105.	4410.61.	1045.24.	752.43.	220.53.	224.35.	102.82.	60.	1373.54.	7610.82.
Emmanuel, Noble, Iowa,	-----	221.	167.	40.	23.	23.	116.38.	1652.88.	415.97.	220.53.	224.35.	102.82.	60.	41.72.	2769.87.
First, Berne, Ind.	—C. H. Suckau	1283.	1489.	819.	616.	616.	1625.80.	6326.75.	10313.19.	3622.37.	2041.38.	840.25.	898.30.	3390.12.	26571.13.
First, Bluffton, Ohio	—J. N. Smucker	475.	350.	30.	100.	100.	200.00.	3101.05.	1263.65.	308.97.	1232.24.	293.69.	518.25.	305.58.	7560.47.
First, Chicago, Ill.	—Erwin Albrecht	107.	125.	30.	35.	35.	200.00.	1318.63.	81.00.	306.23.	178.34.	65.50.		82.06.	2382.41.
First, Lima, Ohio	—George Dick	31.	163.	25.	25.	25.	69.46.	537.40.	185.35.	76.16.	148.88.	76.01.	10.00.	34.75.	1088.55.
First, Nappanee, Ind.	—E. S. Mullett	189.	163.	20.	35.	35.	60.00.	1823.94.	486.32.	142.00.	123.18.	98.56.	164.25.	72.00.	2850.25.
First, Summerfield, Ill.	—Elmer Basinger	155.	140.	21.	32.	32.	98.00.	1231.00.	196.00.	108.00.	235.00.	145.00.	45.00.	219.00.	2115.00.
First, Sugar Creek, Ohio	—Wm. H. Stauffer	200.	140.	30.	75.	75.	450.00.	2800.00.	200.00.	40.00.	325.00.	112.00.	120.00.	46.00.	3643.00.
First, Wadsworth, Ohio	—Don Smucker	226.	250.	115.	25.	25.	129.59.	2469.84.	433.18.	92.00.	370.70.	125.27.	27.41.	3086.59.	6077.37.
Grace, Pandora, Ohio	—Forrest Musser	410.	358.	115.	110.	110.	487.17.	672.07.	432.37.	332.37.	715.78.	40.69.	174.82.	488.99.	5672.17.
Pulaski, Iowa	—E. A. Sommers	168.	150.	65.	32.	32.	175.78.	965.00.	139.12.	73.48.	10.00.	64.54.	71.36.	123.70.	1437.20.
Salem, Dalton, Ohio	—A. S. Rosenberger	228.	156.	65.	50.	50.	268.99.	2374.19.	354.41.	219.53.	317.04.	67.78.	105.45.	1074.51.	4513.41.
St. John, Pandora, Ohio	—P. J. Boehr	270.	267.	20.	95.	95.	306.77.	4100.00.	1400.00.	763.00.	300.00.	85.00.	20.60.	657.54.	1010.00.
Wayland, Iowa	-----	260.	276.	20.	40.	40.	100.00.	1750.00.	75.00.	60.00.		225.00.	75.00.	157.00.	2305.00.
Zion, Donnellson, Iowa	—H. E. Nunemaker.	230.	161.	35.	48.	48.	173.46.	2052.14.	317.80.	251.14.	67.28.	131.76.	8.80.	158.83.	2989.53.

STATISTICAL REPORTS EASTERN DISTRICT CONFERENCE

Locations of Congregations	Name of Pastor	Membership Jan. 1, 1942	Auxiliaries				"A" Home Expenses for Con. & Aux.	"B" Special for Local Charity	"C" Eastern Dist. Conf. Causes					Total "A", "B" & "C"	
			S. S. Enrollment	Y. People's C. E. Soc.	Jr. Intermediate Soc.	Brotherhood			W. M. S. or Ladies' Aid	1. Conference Budget	2. Home for Aged	3. Conference Building Fund	4. E. D. Orphanage Society		5. Other E. D. Causes
1. Allentown, First	Howard G. Nyce	187.	169.	42.	34.	3299.13.	179.25.	189.37.	16.00.	18.00.	3701.75.				
2. Altoona, Memorial	E. F. Slotterback	40.	109.	30.	10.	380.40.	12.21.	12.22.			404.83.				
3. Bally, Hereford	Elmer E. S. Johnson	252.	283.	47.	64.	3352.50.	265.00.	125.00.			3686.75.				
4. Bowmansville, Pine Grove	Raymond V. Stubbs	56.	78.	20.	12.	1158.27.	41.03.	55.00.			1338.19.				
5. Deep Run	Allen M. Fretz	189.	180.	66.	30.	1893.52.	117.38.	143.97.			2154.88.				
6. Denver, Emmanuel	Russell L. Mast	29.	42.	12.	12.	172.73.	25.00.	15.00.			225.73.				
7. East Swamp	E. D. Hess	159.	157.	99.	48.	4862.61.	171.58.	153.69.	45.60.	273.28.	5666.77.				
8. Fairfield	Harold D. Burkholder	77.	75.	36.	21.	1068.67.				70.00.	1138.67.				
9. Flatland	A. W. Geigleg	63.	71.	19.	6.	425.42.	11.34.	1.00.			554.97.				
10. Germantown	A. J. Neuenschwander	37.	25.	20.	2.	916.00.	38.00.	3.50.	7.56.	33.65.	1020.40.				
11. Lansdale, Grace	Howard T. Landes	220.	289.	80.	55.	3913.01.	31.62.	44.60.			4273.67.				
12. Mechanics Grove, Calvary	George Gregor	70.	66.	32.	20.	653.40.	13.50.	22.41.			751.49.				
13. Napier	Sylvan Lehman	63.	93.	35.	15.	451.82.	3.75.	207.00.			662.57.				
14. Perkasio, Bethel	Olin A. Krehbiel	30.	35.	10.	11.	259.40.	.35.	20.75.			302.70.				
15. Philadelphia, First	Allen M. Fretz	330.	311.	36.	127.	6396.83.	424.37.	178.75.	51.90.	105.80.	7380.49.				
16. Philadelphia, Second	John J. Plenert	186.	130.	47.	46.	3278.41.	12.93.	42.80.	25.00.	26.96.	3476.10.				
17. Quakertown, Bethany	A. J. Neuenschwander	159.	134.	24.	39.	1712.90.	75.12.	112.72.	.50.	84.87.	2109.86.				
18. Richfield	Benjamin S. Graybill	195.	220.	62.	18.	618.21.	60.00.	70.00.			748.21.				
19. Roaring Spring	P. A. Wenger	47.	75.	20.	18.	1600.80.	33.50.	5.00.			178.50.				
20. Saucon	Freeman H. Swartz	20.	21.	27.	15.	85.00.	41.45.	146.75.			6598.25.				
21. Schwenksville, Eden	Freeman H. Swartz	258.	234.	43.	40.	6132.07.	10.00.				355.74.				
22. Smith Corner	John S. Raugh	69.	95.	20.	17.	327.99.	17.75.	300.00.			355.74.				
23. Souderton, Zion	Ernest J. Bohn	519.	546.	49.	39.	15353.85.	131.52.	300.00.			16292.37.				
24. Springfield	Ward Shelly	25.	291.	117.	4.	352.32.	17.15.	25.00.			536.45.				
25. West Swamp	A. J. Neuenschwander	220.	291.	117.	3.	2393.99.	63.20.	115.75.			3075.07.				
26. Zionsville, Upper Milford	Howard G. Nice	176.	119.	28.	42.	2394.67.	137.00.	75.00.	42.50.	16.76.	2665.93.				
		3676.	3869.	1007.	112.	794.	63353.92.	1116.66.	3060.07.	1763.53.	50.00.	201.96.	1470.75.	69300.34.	

EASTERN DISTRICT (Continued)

Name	"D" General Conference Causes							"E" Missions & Benev. Outside Conf.	Total "D" & "E"	Grand Total
	1. Home Missions	2. Foreign Missions	3. Emergency Relief	4. Education Board	5. Publication Board	6. Conference Treas.	7. Other General Conf. Causes			
1. Allentown, First -----	220.29.	342.81.			5.00.	5.00.	307.23.	149.17..	1029.50..	4731.25
2. Altoona, Memorial -----	37.83.								37.83..	442.66
3. Bally, Hereford -----		355.80.	26.00.		10.25.		138.00.	13.00..	430.05..	4116.80
4. Bowmansville, Pine Grove -----		44.50.					18.00.	8.00..	70.50..	1407.69
5. Deep Run -----	112.63.	198.35.					271.78.		582.76..	2737.64
6. Denver, Emmanuel -----		10.00.							10.00..	235.73
7. East Swamp -----	50.00.	225.77.	43.51.		10.00.		71.29.	506.87..	907.44..	6574.21
8. Fairfield -----							166.00.	300.00..	466.00..	1604.67
9. Flatland -----	24.55.	57.97.		3.00.	1.50.		164.50.	2.00..	253.52..	808.49
10. Germantown -----	2.00.	9.47.					55.13.	34.16..	100.76..	1121.16
11. Lansdale, Grace -----	210.44.	457.22.	9.00.				196.23.	353.79..	1226.68..	5437.62
12. Mechanics Grove, Calvary -----	25.17.	27.57.	34.61.				85.72.		172.96..	924.45
13. Napier -----	34.13.	45.00.	6.17.				16.28.		101.58..	764.15
14. Perkasio, Bethel -----	15.00.	27.35.					13.65.		56.00..	358.70
15. Philadelphia, First -----	369.77.	292.39.	30.00.	6.70.	20.09.	20.09.	305.12.	54.80..	1098.96..	8479.45
16. Philadelphia, Second -----	60.99.	50.00.	120.35.				10.00.		241.34..	3717.44
17. Quakertown, Bethany -----	61.25.	117.50.	33.62.	30.62.	12.38.	8.25.	272.87.		536.49..	2646.35
18. Richfield -----	35.00.	35.00.							70.00..	818.21
19. Roaring Spring -----										1644.30
20. Saucon -----		15.00.	2.00.				3.32.		20.32..	198.82
21. Schwenksville, Eden -----	150.00.	383.25.	85.39.				97.00.	45.50..	761.14..	7359.39
22. Smith Corner -----	25.44.	10.00.					25.50.		60.94..	416.68
23. Souderton, Zion -----	135.00.	1036.00.	389.27.	20.00.	50.00.	10.00.	994.60.		2634.87..	18927.24
24. Springfield -----	16.00.	34.72.		13.00.			86.14.		149.86..	686.31
25. West Swamp -----	187.72.	453.55.	67.89.	27.51.	54.31.	67.89.	518.42.	24.53..	1361.32..	4436.39
26. Zionsville, Upper Milford -----	27.00.	135.00.			15.00.		147.20.	10.00..	334.20..	3000.13
	1800.21.	4364.22.	847.81.	100.83.	178.53.	111.23.	3963.98.	1501.82..	12715.02..	82595.93

PUBLICATIONS OF THE GENERAL CONFERENCE

A. Periodicals

Christlicher Bundesbote

Dieses ist das offizielle deutsche Konferenzblatt. Es erscheint 50 mal im Jahr, und bringt Erbauliches und Belehrendes aus dem Gemeinschaftskreis, aus der Mission, und dem Reiche Gottes im allgemeinen. Im März und im November erscheinen besondere Missionsnummern. Alle Beiträge adressiere man an den Editor: C. E. Archibiel, Newton, Kansas.

Preis: In America \$1.50 per Jahr; für das Ausland \$2.00 per Jahr.

The Mennonite

This is the official English Conference paper. It appears weekly and brings news from Mennonite communities, conference and mission reports, and timely articles on religious subjects and important questions of the day. Like the Bundesbote, it also dedicates two numbers annually to the cause of Home and Foreign Missions, one in March and the other in November. It also carries a 4-page section, edited by the Young People's Committee of the General Conference, containing news and information about the activities of the youth of the Mennonite Church, including weekly program material for Senior, Intermediate and Junior C. E. Societies. Therefore the paper is of interest and value not only to the older readers, but to the young people as well.

Price: In America \$1.50 per year; Foreign \$2.00 per year.

The Junior Messenger

This is an 8 page Children's Paper, entertaining and instructive, yet deeply spiritual in tone. Every article or story appearing in the paper is intended to teach a helpful lesson, and stimulates the readers to noble thinking and worthy living.

Thus far this paper has been published only twice each month, on the first and the fifteenth, but beginning with January 1943, it will be issued weekly. No doubt this change will be welcomed by all present readers, and will help to add many new subscribers to the present list. Parents will do well to provide it for their children, and Sunday Schools can render a most valuable service to their Junior age pupils by supplying copies of the Junior Messenger for all children of that age. Sample copies will gladly be mailed upon request.

Price: Single Copies, 60c per year; 10 or more copies to one address 50c per year.

Missionary News and Notes

This periodical is published monthly (except July and August) in the interest of Christian Missions, featuring especially the activities of the women in connection with missions. It is under the auspices of the Women's Missionary Association of the General Conference. All orders for the paper as well as articles for the same should be sent to the Editor, Mrs. R. A. Goerz, Newton, Kansas.

Price: Single copies, 25c per year.

PUBLICATIONS OF THE GENERAL CONFERENCE

(Continued)

B. Sunday School Quarterlies

Sonntagschul-Lektionen

Trotzdem der Gebrauch der deutschen Sprache in vielen Kreisen abnimmt, erfreut sich dieses wohlbekannte und bewährte Lektionsheft noch immer eines guten Absatzes. Es wird keine Mühe gespart, die Lektionen den Bedürfnissen der Sonntagschulen anzupassen. Der Inhalt ist durchweg deutsch, nur daß der Text nebeneinander in beiden Sprachen erscheint, so daß es leicht ist Vergleiche zu machen.

Preis: Einzeln 30c per Jahr; 5 oder mehr Ex. 20c per Jahr.

Christian Sunday School Quarterly

This quarterly is written for older young people and other adult classes. The lesson text is given in the Authorized Version, and the lessons include the following parts: 1. Light on the Lesson; 2. Thoughts from the Text; 3. Questions and Problems; 4. Practical Notes. The quarterly is being received with favor, and new orders are coming in with every quarter. At present more than 15,000 copies are being used.

Single copies 40c per year; 5 or more copies 28c per year.

Intermediate Christian Sunday School Quarterly

This is the newest of the General Conference publications. It has been added to the list of those already existing because of the oft repeated request that we have our own Intermediate Lesson Quarterly. It is an 84-page, pocket-size, illustrated pamphlet. The lessons are simple and practical, and every effort is being made to adapt them to the spiritual needs of the young people whom the quarterly aims to serve.

The price is the same as the Christian S. S. Quarterly.

A large number of the Sunday Schools in the General Conference are using these quarterlies. If your S. S. has not yet adopted them, you are kindly requested to give them a trial. The editors of all these quarterlies are leading personalities in the Mennonite denomination, and the expositions are in harmony with Mennonite principles. It can be expected, therefore, that an increased use of these S. S. helps will bring about greater unity of faith and action in the churches of the General Conference.

SAMPLE COPIES

Sample copies of all General Conference publications will gladly be mailed to anyone upon request. All such requests as well as orders and remittances for conference publications should be sent to the

Mennonite Publication Office

Newton, Kansas